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Branch *WEST*
Group *LOW INSULAR*
Language *ENGLISH*
Dialect { "The life of our Blessed Lord
Locality { from the revised version
Contents { of the Four Gospels"
Version *2nd impression*
Editor *A. R. Whitham*
Translator
Published by *RIVINGTONS*
Place *LONDON*
Date *1915*
Accession No. *1951*
Accession Date *JUNE 1, 1938*
Price *£ 0.43*

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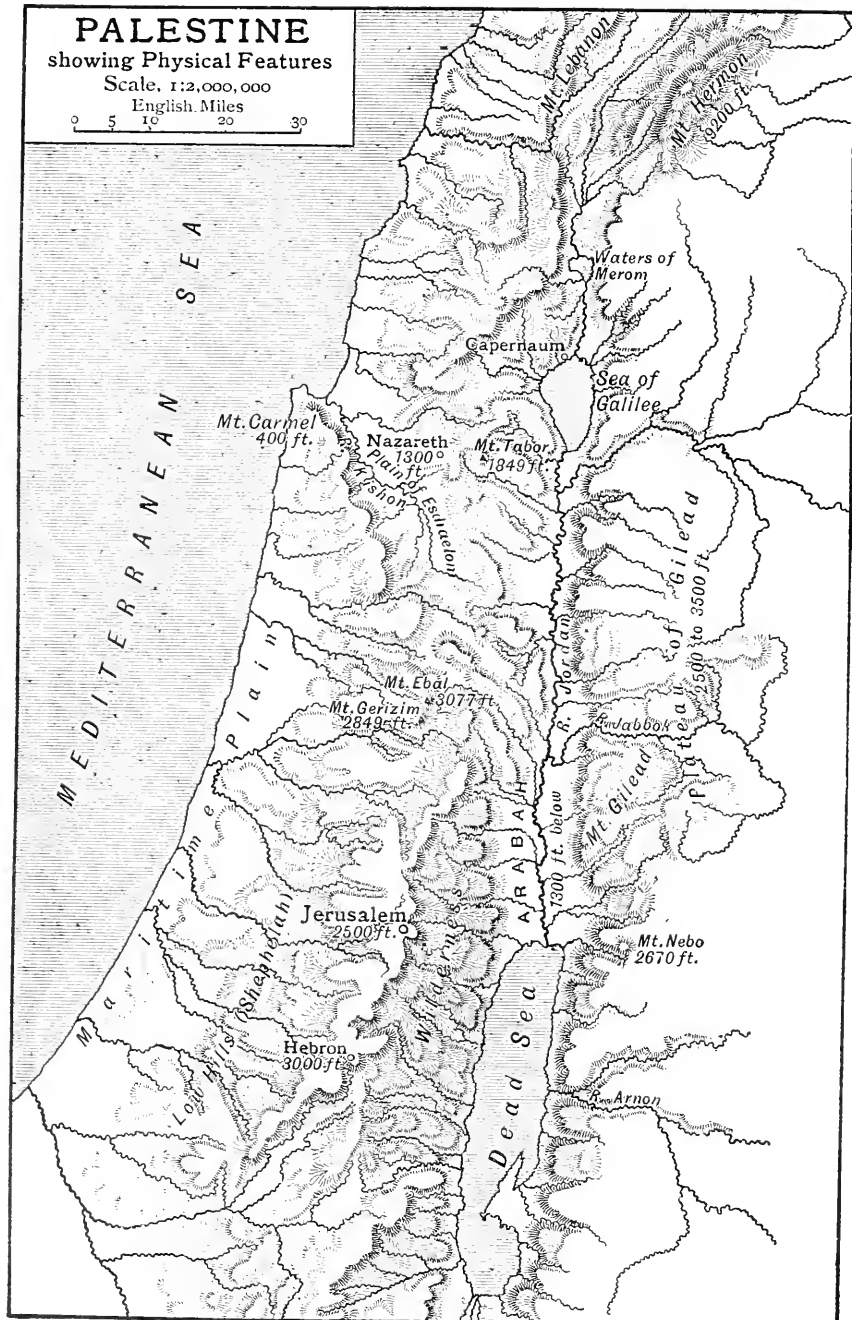
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THE FOUR GOSPELS

WITH EXPLANATORY NOTES

BY THE
REV. A. R. WHITHAM, M.A.

PRINCIPAL OF CULHAM TRAINING COLLEGE;

HON. CANON OF CHRIST CHURCH, OXFORD;

AUTHOR OF "OLD TESTAMENT HISTORY" AND "READINGS IN OLD TESTAMENT HISTORY"
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PREFACE

THE admitted difficulty of constructing a harmony of the four Gospels, and the impossibility of reconciling, with our present knowledge, some of their discrepancies ought not to be allowed to obscure the essential unity of the Life of Christ.

To study each Gospel as a separate record, to examine critically its origin, composition, and claim to authority, is an important task, and one to which our own time has made some remarkable contributions. Nevertheless it should be remembered by the Christian student that the Life of Christ is the possession and treasure of the Church; and that the Four Gospels illustrate it, rather than provide the original materials for it. Christians knew and cherished the main facts in the life of their Master before any one of the four was written. Once written indeed, and accepted by the Church, they naturally became primary authorities. But they need to be used in their mutual relationship and inter-connection. Each ought to be allowed to tell its story in subordination to the unity of the subject.

The present book does not aim so much at harmonising the Gospels as at portraying the one Life by the assistance of the four witnesses, allowing each to speak in his own words, and giving brief explanations of difficulties. And the writer has not hesitated to follow the guidance of the Church in suggesting also in the notes some of the doctrinal aspects of the narrative. Believing, as he does, that the

Creeds supply the only key to the meaning of the Life of Christ, he has tried to show the indissoluble connection of the Gospel history with the Christian Faith. He trusts that the book will be found useful, not only to the student, but to the Christian teacher, and be a help to devotion as well as to the understanding of the text.

Three truths have become increasingly clear as the work proceeded, and the author would commend the consideration of them to any who may use the book. First, in addition to the evidence which modern criticism has elaborated, of the fact that S. Matthew and S. Luke made use of S. Mark, and that S. John pre-supposes the three, there is a remarkable harmony in the four narratives, often of a very subtle character, which cannot have been the result of conscious design. Each evangelist according to his knowledge and powers was endeavouring to set forth the great events on which the Christian Church and the Christian hope were founded; and the result is harmony and unity in the midst of diversity or even verbal disagreement.

Secondly, the fourth Gospel justifies itself, not only by its multitudinous touches which bespeak personal knowledge, personal reminiscence, personal insight and love, but also as supplying a *necessary* supplement to the other three. S. John records new facts, restates old ones, reproduces other styles of our Lord's teaching. In all these ways he fills up, enriches, and often explains the Synoptical narrative. But he does more than all that: he makes explicit what is, as a rule, only implicit in the Synoptists—the *interpretation* of the facts of the Life of Christ. In the light of the fourth Gospel, the miraculous element in the Gospels (which cannot be detached from the record) is seen in its true meaning and relations. We are dealing no longer with

mere miracles and marvels, to be minimised or defended, but with "signs," signs which in their historical truth are of the very essence of the Christian revelation; signs of a new thing in the earth, a new law, a new creation.

Thirdly, the Gospels from first to last bear witness, indirect as well as direct (often the more remarkable when indirect), to the triumphant paradox of the Catholic Faith—"Perfect God and perfect man"—"yet He is not two but one Christ." The conscientious study of the Gospels can hardly fail to convince of the justice of Bishop Westcott's words: "The brief records of the Lord's work show in distinct and harmonious outlines a character which presents the fulness of human powers, powers of action and thought and feeling, of command and sympathy and influence, powers characteristic of man and of woman, shewn naturally with absolute majesty and grace. . . . And yet beyond this comprehensive humanity of 'the Son of Man' there lies something which is not of man, a conscious sovereignty over man and nature answering to the voice of unfailing knowledge; a vision which sees the truth of things beneath the phenomena of time; a declared separateness from men as well as fellowship with them" (*The Gospel of Life*, chap. X). The Gospels show us not only man at his highest and his lowest, they also show us, if we are "of the truth" (S. John xviii. 37), God Himself entering Personally into a fallen world to redeem it.

The order followed in the selections from the Gospels is mainly that of Tischendorf, and by the kind permission of the Universities of Oxford and Cambridge, the Revised Version has been used throughout.

CULHAM,
Quinquagesima, 1910.

A. R. W.

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IN one harmonious witness
The chosen Four combine,
While each his own commission
Fulfil in every line ;
As in the Prophet's vision,
From out the amber flame
In form of visage diverse
Four Living Creatures came.

Lo, these the winged chariots
That bring Emmanuel nigh,
The golden staves uplifting
God's very Ark on high :
And these the fourfold river
Of Paradise above,
Whence flow for all the nations
New mysteries of love.

ADAM OF ST. VICTOR

PROLOGUE

*The Lord possessed Me in the beginning of His way,
Before His works of old.*—Prov. viii. 22.

Of the Father's Love begotten
Ere the worlds began to be,
He is Alpha and Omega,
He the source, the ending He
Of the things that are, that have been,
And that future years shall see.

PRUDENTIUS.

PROLOGUE

The Pre-existence and the Incarnation of the Son of God.

✕ ¹In the beginning was the Word, and the Word was with God, and the Word was God. ²The same was in the beginning with God. ³All things were made by him ; and without him was not anything made that hath been made. ⁴In him was life ; and the life was the light of men. S. John i. 1-18.

This section, which is the introduction to S. John's Gospel, describes who Jesus Christ was before His human birth of the Virgin Mary. Christians have always believed that He pre-existed as God from eternity. This truth is the foundation of the Christian Faith.

1 In the beginning, etc. A designed contrast with Gen. i. 1, where it is stated that "In the beginning [i.e. of time] God created the heaven and the earth." But "in the beginning" there was *already* pre-existing a Divine Person called "the Word."

The Word. It is at once seen from *v.* 14 that by this title is meant He who was born on earth as Jesus. S. John calls Him "the Word," or "Logos," a name derived from Jewish philosophy, which called God's revelation of Himself in Creation and in the Old Testament sometimes His "Wisdom" and sometimes His "Word." S. John means more, however, than this. The "Word" of God is a Person, elsewhere called the "Son of God" (*v.* 18). It is through Him that God the Father has ever revealed and expressed Himself.

This Word not only existed before the world was created. He was **with God**, as members of the same family live with one another ; and He was not a being created by the Father (like angels or men), but of the same nature as God, for **the Word was God** (cp. the Nicene Creed, "Being of one substance with the Father").

3 A further truth is here stated, both positively and negatively. The Word was the power by whom the universe itself was created. The expression in Gen. i., "God said," does not mean that God used articulate speech to bring the universe into being, but that His will took effect through the instrumentality of His Son or Word (cp. Col. i. 16).

4 In him was life. Not only is the great mystery of the *beginning* of things to be traced to the Word, the permanent mystery of the **life**

⁵And the light shineth in the darkness; and the darkness apprehended it not.

⁶There came a man, sent from God, whose name was John. ⁷The same came for witness, that he might bear witness of the light, that all might believe through him. ⁸He ~~was~~ not the light, but *came* that he might bear witness of the light. "There was the true light, *even the light* which lighteth every man, coming into the world. ¹⁰He was in the world, and the world was made by him, and the world knew him not. ¹¹He came unto his own, and they that were his own received him not. ~~X~~¹² But as many as received him, to them gave he the right to become children of God,

which in varied forms pervades the universe is also to be traced to Him. He is the source from whom all life flows, as from a fountain. And this **life** has as its effect **light** for men. Man's intellectual and moral being, his reason and his conscience, his power to know himself and to know His Maker—all these are, again, the gift of the Word.

5 And the light shineth in the darkness. By "darkness" is evidently meant the evil in the world which exists side by side with the shining of "the Word" in conscience and in the Bible. Evil cannot "apprehend" or appreciate this Light; nor can it *overpower* it. (Both these meanings are contained in the Greek word translated "apprehended," margin R.V., "overcame.")

6 There came a man, sent from God, etc. The writer now goes on to speak of a great human witness to the Light of the Word, S. John the Baptist. His mission from God was to draw men's attention to the Light, to lead them to believe in it, as an immediate preparation for the *visible* appearance of this Light in the world, in the person of Jesus Christ.

9 coming into the world. These words may be taken grammatically (1) as referring to "the true Light," in which case they refer, of course, to the advent of Christ, or (2) as referring to "every man" (cp. A.V.), in which case they imply that every man has in him by birth the light of conscience, which is a reflection, more or less bright, of the true Light, the Word.

10 He was in the world, i.e. before His coming as Jesus Christ. His power and light were always influencing mankind for good, yet mankind as a whole failed to recognise Him, though He was their Creator.

11 He came unto his own, i.e. the Jews, those who in contrast with the heathen world had been chosen by Him to be His own people, that they might learn and keep the true knowledge of the Word—even these rejected Him when He came to them as Jesus of Nazareth.

12 as many as received him, etc. The world knew Him not, the Jews rejected Him, yet some believed **on his name**, i.e. on what He revealed Himself to be (the Word, and true God). This

even to them that believe on his name : which were born, ¹³not of blood, nor of the will of the flesh, nor of the will of man, but of God. ¹⁴And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth. ¹⁵John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me : for he was before me. ¹⁶For of his fulness we all received, and grace for grace. ¹⁷For the law was given

belief (1) required a complete change from man's natural thoughts, a change as great as a new birth, which came not by the natural processes of birth, but by the power of God (cp. S. John iii. 3-8; 2 Cor. v. 17); (2) it conferred the greatest of all gifts, a new relationship with God, to become God's "children." Thus in these verses S. John is describing the Christian Church, in contrast with the heathen world and unbelieving Israel.

14 And the Word became flesh, etc. In this great expression is revealed the truth already hinted at in *vv.* 11-13. The birth of Jesus Christ was the Incarnation of the Word. It was not the birth of a human person born in the natural way of father and mother, but the birth of a Divine Person who took human nature upon Himself of the Virgin Mary. He "became flesh," i.e. without ceasing to be God, He became a creature like ourselves, with a human body and human soul. He **dwelt**, literally "tabernacled," as the glory of God rested in the tabernacle and temple of the Jewish Church; **among us**, i.e. in our human nature; yet although man, He was the same as before, the Word, the true Light, God; for **we**, the apostles, etc., **beheld His glory**, as in the Transfiguration visibly, and invisibly through His miracles (cp. S. John ii. 11), and recognised Him.

full of grace and truth. Two great characteristics of this glory of the Word are recognised in Jesus Christ (see *v.* 17); *Grace*, i.e. Divine help given to man's moral infirmity; *truth*, the answer to all man's intellectual searchings and difficulties.

15, 16 John beareth witness, etc. S. John goes on in these two verses to speak of two kinds of evidence for the truth of what he has been saying of the Incarnation: (1) John the Baptist recognised Jesus, though younger on earth than himself, as being **before** him (lit. "first"); (2) the apostles and first believers were personally conscious that they had actually received from Jesus the gifts that could only come from God—the **fulness** of the Divine goodness, **grace for grace**, i.e. a progressive and ever-increasing gift of Divine love and help.

17 For the law was given by Moses. The law given by God through the human instrumentality of Moses could give man no help towards keeping its precepts. Grace and truth, which were man's deepest needs, came to man directly from their source and author—Jesus Christ.

by Moses ; grace and truth came by Jesus Christ. ¹⁸No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

18 **No man hath seen God**, etc. Lastly, S. John sums up in remarkable language what the Incarnation means from man's point of view. It is the revealing to man of what he could never have by nature, the full knowledge of God. This has been revealed by the appearance on earth of that Divine Being, springing from the very **bosom** or heart of the Father, Jesus Christ, the Word, **the only begotten Son** (or what is probably the correct, though even a more startling reading, "God only begotten" (R.V. margin).

Thus before the historic life of Jesus Christ is studied we are taught as a foundation that He is God's only begotten Son, and therefore truly God ; that He is the Creator of the universe, the source of all life and goodness ; and that He is eternally "the Word," who all through history had given light to men, and finally appeared on earth as man, and fully revealed God to those who believed on His name (cp. 2 Cor. iv. 6).

Without this preliminary knowledge it is impossible to understand rightly the life of Christ. But if this be once understood it explains His teaching, His miracles, His influence on the world, and the continued existence and hope of His Church.

I

THE BIRTH AND CHILDHOOD
OF JESUS CHRIST, THE SON OF GOD

Unto us a child is born, unto us a son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.—Is. ix. 6.

O that Birth for ever blesséd !
When the Virgin full of grace,
By the Holy Ghost conceiving,
Bare the Saviour of our race.
And the Babe, the World's Redeemer,
First revealed His sacred face.

PRUDENTIUS.

For Parts I, II, and III consult Map p. 46.

I

THE BIRTH AND CHILDHOOD OF JESUS CHRIST, THE SON OF GOD

*The Birth of the Forerunner, John the Baptist,
foretold by an Angel.*

⁵There was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth. ⁶And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. ⁷And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

⁸Now it came to pass, while he executed the priest's office before God in the order of his course, ⁹according to the custom of the priest's office, his lot was to enter into the temple of the Lord

5 Herod, king of Judæa. This was Herod the Great, the founder of the Idumæan or Edomite dynasty of the Herods. He was the son of Antipater, ruler of Idumæa, who assisted the Romans and Pompey to take Jerusalem in 63 B.C. Herod himself was appointed king of Judæa by the Roman Senate in 40 B.C. In 37, assisted by Roman soldiers, he entered Jerusalem. He reigned till 4 B.C., just after our Lord's birth, hated by the Jews, cruel and unscrupulous, but in many respects a great and beneficent ruler. He built the harbour of Caesarea and established his own capital at Sebaste (Samaria); but his greatest work was the rebuilding of the Temple, begun in 20 B.C., and not finished in our Lord's time (cp. S. John ii. 20).

the course of Abijah. According to 1 Chron. xxiv., the priests, the descendants of the family of Aaron, were divided by David into twenty-four courses, called after the names of the heads of their families, of which this of "Abijah" was the eighth. Only four of these families remained when the Jews returned from Babylon; but the twenty-four courses were re-established under the old names (see Neh. vii. 39-42, and xii.).

9 the priest's office. There were about 20,000 priests in all, of which fifty would be on duty in the Temple each day. Their chief

and burn incense. ¹⁰And the whole multitude of the people were praying without at the hour of incense. ¹¹And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. ¹²And Zacharias was troubled when he saw *him*, and fear fell upon him. ¹³But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. ¹⁴And thou shalt have joy and gladness; and many shall rejoice at his birth. ¹⁵For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. ¹⁶And many of the children of Israel shall he turn unto the Lord their God. ¹⁷And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient *to walk* in the wisdom of the just;

daily office would be the offering of the morning and evening burnt-offering of a lamb on the brazen altar outside the holy place, and the burning of incense within it on the golden altar. The latter was counted the highest function that could fall to a priest. It was decided by casting lots, and a priest could only perform it once in his lifetime. This daily burning of incense was not only a symbol of prayer, but a type of the merits of Jesus Christ, which were foreshadowed by the cloud of fragrant smoke which filled the holy place.

11 an angel of the Lord (see p. 11, *v.* 19). There were Jewish traditions of an angel appearing to the High Priest on the Day of Atonement, but never to any lesser official. This appearance would carry Zacharias back in thought to Moses and the prophets, who had received communications from God through these heavenly messengers.

13 thy supplication is heard. It is implied that Zacharias had prayed for a son, no doubt through many years, and apparently in vain. To be childless was considered a great calamity by the Jews.

John—Greek, "Joannes"; Hebrew, "Johanan" = "Jehovah is gracious." The name was significant.

15 shall drink no wine nor strong drink, i.e. like Samuel and Samson, he was to be a lifelong Nazarite, under a special vow of separation to the service of God. The vow was ordinarily taken for a limited period only (cp. Acts xxi. 23-7). It entailed (1) abstinence from wine, etc., (2) allowing the hair to grow without cutting, (3) refraining from touching any dead body.

17 And he shall go before his face. The allusion is to the prophecy of Mal. iv. 5, 6, the last words of the O.T., in which the coming again of Elijah the prophet before the actual advent of the Messiah is foretold. This prophecy was to be fulfilled in John the Baptist (see

to make ready for the Lord a people prepared *for him*. ¹⁸And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. ¹⁹And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. ²⁰And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. ²¹And the people were waiting for Zacharias, and they marvelled while he tarried in the temple. ²²And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb. ²³And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

²⁴And after these days Elisabeth his wife conceived; and she hid herself five months, saying, ²⁵Thus hath the Lord done unto me in the days wherein he looked upon *me*, to take away my reproach among men.

S. Matt. xi. 7-14). He is spoken of by the angel as a great restorer of religion, reconciling those who were at strife, and generally preparing Israel for the great event which all their history had looked forward to—the coming of the Lord.

19 I am Gabriel. In answer to the doubts of Zacharias the angel gives his credentials: (1) his personal name,¹ Gabriel, "the might of God," known already to the Jews by his appearances to the prophet Daniel (viii. and ix.); (2) his high office—he stands "in the presence of God," like one of the highest officials of a royal court; (3) his Divine mission. And like the angels of earlier days he gives a "sign"—both a rebuke and a proof.

22 he could not speak. Zacharias was unable to pronounce the words of the blessing which the people were waiting in the court of the Temple for him to give, and could only make signs with his hands to them.

25 to take away my reproach, i.e. the reproach of being childless, which was felt keenly by the Jewish women, whose hope it was always to have a son who might preserve the family name, and perhaps might even be the promised Messiah.

¹ Other named archangels in the Scriptures are *Michael* ("who is like God"), who appears in Daniel x. and xii. and Rev. xii. as the great champion of God's people in their warfare with the powers of evil; *Raphael* ("God heals"), the angel of healing and the guide of travellers, Tobit iii. 17, etc.; *Uriel* ("fire of God") 2 Esdras iv. 1, etc.

The Annunciation of the Birth of Jesus Christ.

²⁶ Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, ²⁷ to a virgin betrothed to a man whose name was Joseph, of the house of David ;
⁴ B.C. and the virgin's name was Mary. ²⁸ And he came in unto her, and said, Hail, thou that art highly favoured, the Lord *is* with thee. ²⁹ But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. ³⁰ And the angel said unto her, Fear not, Mary : for thou hast found favour with God. ³¹ And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. ³² He shall be great, and shall be called the Son of the Most High : and the

26 the sixth month, i.e. after the appearance of the angel to Zacharias. The traditional date of the Annunciation is March 25, nine months before Christmas.

Galilee. The northern of the three divisions of Palestine. The inhabitants were of a ruder and simpler sort than the more cultivated inhabitants of Judaea and Jerusalem, by whom they were despised. National feeling was strong among them, though their important towns were largely inhabited by heathen—Syrians, Phœnicians, and Greeks.

Nazareth. A village on the mountain slopes north of the great plain of Esdraelon. It had a bad repute among the Jews (see S. John i. 46), and was on one of the great routes of trade between the sea and Damascus (see map). Though "despised," it was by no means secluded.

27 betrothed. The formal "betrothal" might take place among the Jews some months before the actual marriage. It was accompanied by a religious ceremony, and was regarded as a binding compact which could not be broken.

Joseph was descended from the royal house of David, and his betrothed wife **Mary** (the same name as Miriam, the sister of Moses) was probably related to him, so that the genealogies given in S. Matt. i. and S. Luke iii. (the first of which shows the *legal* descent of Joseph from David, and the second his *natural* descent) would be applicable to Mary also.

31 Jesus—the Greek form of the O.T. Joshua or Jehoshua, "Salvation of Jehovah" or "Jehovah saves" (see note, p. 19). A name with remarkable historical associations. It had been borne by (1) the leader and ruler of Israel, the great warrior-successor of Moses ; (2) the high priest who with Zerubbabel led back Israel from captivity in Babylon ; (3) the son of Sirach, the great "wise man" of Israel, who wrote the book Ecclesiasticus in the third century B.C.

32 shall be called. Both here and in v. 35 this phrase has the same fulness of meaning that the Hebrew word "name" carries with it.

Lord God shall give unto him the throne of his father David: ³³and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. ³⁴And Mary said unto the angel, How shall this be, seeing I know not a man? ³⁵And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God. ³⁶And behold, Elisabeth thy kinswoman, she also hath

It implies not a mere appellation, but a description of the *true nature* of the person named. So here what is meant is not merely that men shall call Jesus holy and the Son of God, but that God, by calling Him so, reveals to men that this is His true nature.

the throne of his father David. The continuance of the kingdom in David's line had been promised first by the prophet Nathan (2 Sam. vii.), and by many prophets afterwards (cp. Jer. xxxiii. 19-22; Ezek. xxxvii. 24, 25). Since the Captivity no son of David had literally sat on the throne of Israel. The Jews expected that the Messiah would restore the kingdom and reign as an earthly king (see note p. 356). These words of the angel show how the promise was really to be fulfilled, not in a mere worldly sovereign, reigning at Jerusalem, but in the eternal spiritual rule of Jesus Christ, the Son of David in His human nature, over all mankind.

33 the house of Jacob. This, again, is to be understood in a wider and higher sense. The house or family of Jacob, or Israel, originally the Jewish nation, will henceforth mean the Catholic Church, called from all nations, which S. Paul calls "the Israel of God" (Gal. vi. 16), in contrast with "Israel after the flesh" (1 Cor. x. 18).

35 The Holy Ghost shall come upon thee. This explanation given by the angel in answer to Mary's question as to how she may have a son, though unmarried, is of the greatest importance. Her son is not to be born in the ordinary human way, by the transmission of life from an earthly father, but by a new gift of life from God the Holy Ghost, "the giver of life." Hence by this new act of creation, for so it is, the old inheritance of sin in human nature is to be cut off, and the human body and soul of Jesus will be "holy." He will be not the son of Joseph, or of any man, but "the Son of God."

Thus the Annunciation conveys the following truths about Jesus Christ. In His Divine nature He is the eternal Son of God; in His human nature born of Mary He is to be holy, the human Son of God. He is to be the inheritor of the promises made to the Israelites and to David in the O.T., i.e. He is the Messiah or anointed King expected, and His rule is to be everlasting. This statement should be carefully compared with S. John i. (see above, pp. 3-6).

36 thy kinswoman. It is not known what relation Mary bore to Elisabeth. As they were of different tribes, it would no doubt be a marriage relationship; but it is interesting to see that our Lord

conceived a son in her old age : and this is the sixth month with her that was called barren. ³⁷For no word from God shall be void of power. ³⁸And Mary said, Behold, the handmaid of the Lord ; be it unto me according to thy word. And the angel departed from her.

The Visitation.

³⁹And Mary arose in these days and went into the hill country with haste, into a city of Judah ; ⁴⁰and entered into the house of Zacharias and saluted Elisabeth. ⁴¹And it came to S. Luke i. pass, when Elisabeth heard the salutation of Mary, ^{39-56.} the babe leaped in her womb ; and Elisabeth was filled with the Holy Ghost ; ⁴²and she lifted up her voice with a loud cry, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. ⁴³And whence is this to me, that the mother of my Lord should come unto me ? ⁴⁴For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. ⁴⁵And blessed *is* she that believed ; for there shall be a fulfilment of the things which have been spoken to her from the Lord. ⁴⁶And Mary said,

would be thus connected with the priestly tribe of Levi as well as with the royal tribe of Judah.

38 Behold, the handmaid of the Lord. God always desires the co-operation of man's free will in His great acts of mercy and redemption. His purpose declared by the angel seems to pause, as it were, in condescension, until the Virgin accepts it with heartfelt consent, and offers herself as the great instrument of salvation.

39 the hill country. i.e. the mountainous ridge running north and south in the centre of Palestine, sloping gradually to the west, and more precipitously to the ravine of Jordan on the east, the highest part being occupied anciently by the tribes of Ephraim, Benjamin, and Judah. It is unknown what "city of Judah" it was in which Zacharias and Elisabeth lived.

43 the mother of my Lord. It should be noticed that Elisabeth recognises by Divine inspiration that the Blessed Virgin is the mother of God Himself, and confesses her own unworthiness (**whence is this to me ?**) of entertaining a guest so highly favoured.

45 blessed is she that believed, i.e. the Blessed Virgin, who by her faith in God's word had risen up to the great vocation which had come to her at the Annunciation (see note above on v. 38).

46-55 And Mary said, etc. The song which follows is the Magnificat, which has been used in the public worship of the Church for many centuries. It is one of the three "Gospel Canticles" which S. Luke

- My soul doth magnify the Lord,
⁴⁷ And my spirit hath rejoiced in God my Saviour.
⁴⁸ For he hath looked upon the low estate of his handmaiden :
 For behold, from henceforth all generations shall call me blessed.
⁴⁹ For he that is mighty hath done to me great things ;
 And holy is his name.
⁵⁰ And his mercy is unto generations and generations
 On them that fear him.
⁵¹ He hath shewed strength with his arm ;
 He hath scattered the proud in the imagination of their heart.
⁵² He hath put down princes from *their* thrones,
 And hath exalted them of low degree.
⁵³ The hungry he hath filled with good things ;
 And the rich he hath sent empty away.
⁵⁴ He hath holpen Israel his servant,
 That he might remember mercy
⁵⁵ (As he spake unto our fathers)
 Toward Abraham and his seed for ever.

alone has preserved. All the three are of the nature of "prophecy," being utterances of Divine truth by the inspiration of the Holy Ghost ; and like much of earlier prophecy, they are in poetical form. Hebrew poetry has neither rhyme nor metre, but gains its poetical effect by *parallelism*, the two halves of each verse expressing either the same truth in varying language, or two complementary aspects of truth ; *vv.* 46-7, 51 and 52 are good examples of this.

The Magnificat, like the other two canticles, reproduces the language of earlier prophecy ; the authors had deeply studied the O.T., and naturally tend to express new truths in the old phraseology. The Magnificat much resembles the Song of Hannah (1 Sam. ii.). The keynote is the grace or favour shown by God in the birth of His Son : (1) to the Blessed Virgin herself (*vv.* 47-9) ; (2) to all those who fear God (50-3) ; (3) to the descendants of Abraham especially, in accordance with the ancient promises. *Vv.* 50-3 are very remarkable, and should be compared with the Beatitudes (S. Matt. v.). They show that God's ways are not as man's thoughts. Human standards and judgments are reversed ; that which seems great, rich, and powerful in man is not so with God. The humble birth of Christ of poor parents, unknown to the world, is a greater event, with more lasting effects, than the conquests and glories of the greatest empires.

54 He hath holpen Israel his servant. Lit. "Hath taken hold of by the hand." Israel is used in the wider sense, meaning the sacred nation, descended from Jacob.

That he might remember mercy . . . Toward Abraham. An allusion to the gracious promises made to Abraham and the patriarchs as in Gen. xii., xv., xvii., xxii. (cp. also Micah vii. 20).

⁵⁶And Mary abode with her about three months, and returned unto her house.

The Birth of S. John the Baptist, the Forerunner of Christ.

⁵⁷Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son. ⁵⁸And her neighbours and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her. S. Luke i. 57-80. ⁵⁹And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father. ⁶⁰And his mother answered and said, Not so; but he shall be called John. ⁶¹And they said unto her, There is none of thy kindred that is called by this name. ⁶²And they made signs to his father, what he would have him called. ⁶³And he asked for a writing tablet, and wrote, saying, His name is John. And they marvelled all. ⁶⁴And his mouth was opened immediately, and his tongue loosed, and he spake, blessing God. ⁶⁵And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. ⁶⁶And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.

⁶⁷And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

⁶⁸Blessed be the Lord, the God of Israel;

For he hath visited and wrought redemption for his people,

59 the eighth day—as commanded by God to Abraham and his descendants (Gen. xvii. 9-14); the rite was the sign of the admission of the child into the covenant, as one of the sacred nation of Israel. The name was also given at the same time, as now in Christian baptism.

63 a writing tablet. Such as was regularly used both by the Greeks and Romans, a tablet of wood, covered with wax, on which letters were traced with the point of the *stilus*, and afterwards obliterated with the blunt end.

68 Blessed be the Lord, the God of Israel, etc. This canticle, called in the Christian Church, Benedictus, and used, like the Magnificat, from very early times in the daily services as a memorial of the Incarnation, is couched in the language of O.T. prophecy. In particular it bears many resemblances to the eighteen "Benedictions" used in the Jewish synagogue service. Some of them were also said in the Temple before the daily incense was offered, and it is probable that Zacharias had meditated upon these and learned their true significance during the

⁶⁹And hath raised up a horn of salvation for us

In the house of his servant David

⁷⁰(As he spake by the mouth of his holy prophets which have been since the world began),

⁷¹Salvation from our enemies, and from the hand of all that hate us;

⁷²To shew mercy towards our fathers,
And to remember his holy covenant ;

time of his silent waiting (Edersheim). The Benedictus may well be regarded as a summary of the inner meaning of the O.T. The birth of Christ, to which the birth of John the Baptist was the immediate prelude, was the consummation of the history of Israel. It is alluded to as a "visiting" or special interposition of God in human history, as a "redemption" or great deliverance of mankind, and as "salvation," the restoration of man to his true position. It is an event in line with the whole chain of the teaching of inspired men since the beginning of the world (*v.* 70), and the fulfilment of the great promises made by God to David and Abraham (72-4). Its effect will be the restoration to man of the possibility of **holiness and righteousness**, the ideal, the image of God in which he was created (75).

The last four verses deal with the special work of John the Baptist as the last and greatest of the O.T. prophets. The canticle closes by a beautiful comparison of the birth of Christ to the **dayspring** or dawn of a new and better day for the darkness of humanity.

69 a horn of salvation. The "horn" was the symbol among primitive and pastoral people of strength, a metaphor derived from the ox, their most useful animal. Hence the phrase is rendered in the Prayer Book, "a mighty salvation." The expression to "lift up the horn" is common in the Psalms, especially in the passages which refer to the exaltation of David and his descendants (Ps. xviii., lxxxix., cxxxii.).

70 his holy prophets. All those who had been guided by the Holy Spirit to "speak forth" or declare authoritatively the will or purpose of God towards men. Abraham is the first actually called a prophet (Gen. xx. 7); but Lamech's words are of the nature of prophecy (Gen. v. 29).

71 our enemies. Not merely the outward enemies of the Israelites, e.g. Egypt, Edom, Assyria, but in a wider sense all that hinders the enfranchisement and progress of humanity towards God (see *vv.* 74-5).

72 To shew mercy towards our fathers, i.e. by fulfilling the promises made to them in past ages.

his holy covenant. Primarily the covenant made with Abraham (Gen. xv.), and also that made with Israel at Sinai through Moses (Exod. xxiv.).

⁷³The oath which he swore unto Abraham our father,

⁷⁴To grant unto us that we being delivered out of the hand of our enemies

Should serve him without fear,

⁷⁵In holiness and righteousness before him all our days.

⁷⁶Yea and thou, child, shalt be called the prophet of the Most High :

For thou shalt go before the face of the Lord to make ready his ways ;

⁷⁷To give knowledge of salvation unto his people

In the remission of their sins,

⁷⁸Because of the tender mercy of our God,

Whereby the dayspring from on high shall visit us,

⁷⁹To shine upon them that sit in darkness and the shadow of death ;

To guide our feet into the way of peace.

⁸⁰And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

The Birth of Jesus Christ.

¹⁸Now the birth of Jesus Christ was on this wise : When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Ghost.

S. Matt. i. ¹⁹And Joseph her husband, being a righteous man, and 18-25. not willing to make her a public example, was minded to put her away privily. ²⁰But when he thought on these things,

73 The oath. After the sacrifice of Isaac, Gen. xxii. 16, 17 (cp. Heb. vi. 13, 14).

76 to make ready his ways (cp. Is. xl. 3 ; Mal. iii. 1 ; iv. 5).

77 In the remission of their sins. The sense of sin and guilt was the first great barrier to man's attaining "salvation" and his ideal state. The O.T. sacrifices could not atone for wilful sin, nor remove the burden of sin from human conscience. But forgiveness was promised under the "new covenant" (Jer. xxxi. 33, 34).

79 To shine upon (cp. Isa. ix. 2 and Mal. iv. 2).

80 waxed strong in spirit, i.e. he grew in power of spiritual vision and the knowledge of God, communicated by the Holy Spirit to his human spirit.

the deserts. Unlike our Lord, who lived in a home circle at Nazareth in His early years, S. John Baptist became a hermit or solitary.

behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife : for that which is conceived in her is of the Holy Ghost. ²¹And she shall bring forth a son ; and thou shalt call his name JESUS ; for it is he that shall save his people from their sins. ²²Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

²³Behold, the virgin shall be with child, and shall bring forth a son,

And they shall call his name Immanuel ; which is, being interpreted, God with us. ²⁴And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife ; ²⁵and knew her not till she had brought forth a son : and he called his name JESUS.

¹Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled.

21 for it is he, etc. The Greek for " he " is emphatic (*αὐτός*) ; and the phrase taken in connection with the meaning of the name " Jesus " (see above, p. 12) implies the great truth that the child of Mary is *Himself* Jehovah, true God, who will save His people from their sins.

23 Behold, the virgin. The great prophet Isaiah had foretold this (Isa. vii. 14), in answer to the unbelief of King Ahaz. The birth of " Immanuel " was to be the sign to the faithful that God had kept His promise to David and to Israel. Ahaz had shown by his fear of the invasion of Judæa by the Syrians and the Israelites of the northern kingdom that he doubted God's promise. Isaiah himself may have thought that the birth of Immanuel would take place in his own time, but the words of the prophets were greater often than they knew themselves. In any case, this prophecy was recognised by the Christian Church as directly bearing on the birth of Jesus Christ, and intended as such by God the Holy Ghost, " who spake by the prophets."

Immanuel. One of the titles of Christ, implying His Divinity, to be compared with S. John i. 14.

24 and took unto him his wife. S. Joseph married the Blessed Virgin to whom he was already betrothed, that he might be the protector of her and her Son ; but she remained always a virgin, and had no other children except our Lord (see below, p. 112).

1 all the world, i.e. of course the Roman Empire. It should be noticed that R.V. has correctly substituted " enrolled " for " taxed." It was a general census which Augustus ordered to be made—in which each provincial had to register his name and property and take an oath of allegiance to the Emperor. A better known census of this kind

²This was the first enrolment made when Quirinius was governor of Syria. ³And all went to enrol themselves, every one to his own city. ⁴And Joseph also went up from Galilee, S. Luke ii. 1-20. out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; ⁵to enrol himself with Mary, who was betrothed to him, being great with child. ⁶And it came to pass, while they were there, the days were fulfilled that she should be delivered. ⁷And she brought forth her first-born son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. ⁸And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. ⁹And an angel of the Lord stood by them, and the glory of the Lord shone

took place later, in A.D. 6, when Judæa became a Roman province (hence S. Luke specifies this earlier one as **the first**). This was conducted by Quirinius, and occasioned the rebellion of Judas of Galilee (cp. Acts v. 37), and the formation of the party of the Zealots. The first census mentioned in the text is not recorded elsewhere. Quirinius was at that time not actually governor of Syria, but he is known to have been in Syria, and probably was acting as an imperial legate, and may have been entrusted with the work of conducting this earlier census as well as the later one (see note p. 354).

3 every one to his own city. This was the Jewish rather than the Roman method of census. It may have been allowed in this case, as Judæa was not yet a Roman province.

4 Bethlehem. Lit. "house of bread," in allusion to its fertility, which is the meaning of its older name, Ephrath. It is a small town on a height, five miles south of Jerusalem. Here Rachel was buried; and it was the ancestral home of the family of David (see Book of Ruth).

7 her first-born son. So-called, not as it would be in English, to contrast with other sons, for the B.V. Mary had no other children, but because the "first-born" had a special religious status among the Jews, being by the law consecrated to God (see below, p. 22).

and laid him in a manger. Eastern inns were and are still for the most part very simple, being not much more than a courtyard, where the traveller may rest free of cost, being only charged for water or food. The stable at Bethlehem was, according to Christian tradition, a cave, of which there are several in the neighbourhood used for similar purposes. In this cave of Bethlehem S. Jerome, in the fifth century, lived for many years as a recluse; there he made his great translation of the Scriptures into Latin (the Vulgate).

9 the glory of the Lord. This divine "glory," the supernatural light

round about them: and they were sore afraid. ¹⁰And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: ¹¹for there is born to you this day in the city of David a Saviour, which is Christ the Lord. ¹²And this *is* the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. ¹³And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

¹⁴Glory to God in the highest,

And on earth peace among men in whom he is well pleased.

¹⁵And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. ¹⁶And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. ¹⁷And when they saw it, they made known concerning the saying which was spoken to them about this child. ¹⁸And all that heard it wondered at the things which were spoken unto them by the shepherds. ¹⁹But Mary kept all these sayings, pondering them in her heart. ²⁰And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them. ✕

accompanying the Presence (Shekinah, "resting" or "dwelling") of the God of Israel, was familiar by tradition to the Jews, who believed that in the tabernacle and Solomon's Temple this "glory" abode permanently in the Holy of Holies.

11 Christ. The official title of our Lord, the Anointed One or Messiah, whom the Jews expected.

14 on earth peace, etc. This form of the angelic message is in accordance with the best MSS., and corresponds with the Vulgate—*pax hominibus bonæ voluntatis*. Peace is not proclaimed broadcast among mankind as the result of Christ's birth (quite the contrary has happened; see S. Luke xii. 51), but peace to those who by faith and obedience like the shepherds win the blessing of God's good pleasure.

19 But Mary kept all these sayings, etc. This statement, like the similar one in v. 51, points to S. Luke's personal acquaintance with the B.V. Mary. It is just the sort of personal reminiscence that might be obtained first-hand, but would hardly have been recorded otherwise.

The Circumcision and Presentation of Christ.

²¹And when eight days were fulfilled for circumcising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb.

S. Luke ii.

²²And when the days of their purification according to the law of Moses were fulfilled, they brought

him up to Jerusalem, to present him to the Lord ²³(as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord), ²⁴and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves or two young pigeons. ²⁵And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. ²⁶And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. ²⁷And he came in

22 the law of Moses, i.e. Lev. xii. 2-4. This ceremony of **purification** (like that of circumcision) pointed originally to the fact that man is born in sin. The B.V. Mary and our Lord submitted to this ordinance, not because in this case it was necessary, for this birth was pure from the taint of original sin; but to set an example of obedience, and because our Lord wished to identify Himself with the human race as fully as possible. Hence also He received circumcision, and at a later time submitted Himself, though sinless, to S. John's "baptism of repentance" (see below, p. 37).

23 the law of the Lord. This consecration of the first-born to God was one of the earliest ordinances of Israel. It was commanded at the same time as the Passover, the great national crisis of deliverance from Egypt (Exod. xiii.), and was intended as a reminder of the slaying of the Egyptian first-born and the preservation of the first-born of Israel, and also as a sign that the whole nation was specially consecrated to God, for the first-born was regarded as representing the whole family. Hence the presentation of our Lord had a peculiar significance, for He was the head and representative of the human family, and the first-born of a new creation (cp. Rom. viii. 29; Col. i. 15).

The **sacrifice** was part of the purification of the mother, the two doves for sin-offering and burnt-offering being the minimum accepted, and being considered the offering of the poor; the wealthier substituted a lamb for the burnt-offering, instead of one of the doves. For the "redemption" of the first-born a money payment was made—five shekels (Num. xviii. 16).

25 the consolation of Israel, i.e. the Messiah, probably with an allusion to Isa. xl. 1.

the Spirit into the temple : and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, ²⁸then he received him into his arms, and blessed God, and said,

²⁹ Now lettest thou thy servant depart, O Lord,

According to thy word, in peace ;

³⁰ For mine eyes have seen thy salvation,

³¹ Which thou hast prepared before the face of all peoples ;

³² A light for revelation to the Gentiles,

And the glory of thy people Israel.

³³ And his father and his mother were marvelling at the things which were spoken concerning him ; ³⁴and Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the falling and rising up of many in Israel ; and for a sign which is spoken against ; ³⁵yea and a sword shall pierce through thine own

29 Now lettest thou thy servant, etc. This is the Nunc Dimittis, the third of the Gospel Canticles, sung anciently at Compline, the last of the daily offices of the medieval Church, and appointed in the Prayer Book for Evensong, and very appropriately following the N.T. lesson. The most marked feature of this song of Simeon is its Catholicity. It breathes the highest spirit of the prophets of the O.T., its concluding words suggest Isa. ix., xlii. 6, xlix. 6, and lx. Its outlook takes in all the nations of the earth, an ideal still unfulfilled. The expression **thy salvation** is also derived from O.T. (see Gen. xlix. 18 ; Ps. cxix. 81, 166, 174).

33 his father. Joseph, though not actual father, was in the position of Christ's *legal* father. He would pay the five shekels redemption money for Him, and have the duty of His maintenance and education.

34-35 Behold, this child is set, etc. This brief and mysterious prophecy conveys the following truths, which were certainly verified by later events. (1) The appearance of Christ produced two opposite effects upon Israel (and upon mankind generally) ; it made many to "fall," unbelief in God's greatest revelation caused their spiritual ruin ; it caused many others to "rise up" in the moral resurrection of faith and the salvation which faith brings with it. (2) The appearance of Christ was a **sign** which produced bitter opposition from unbelievers. He was a **sign** to mankind of God's will and purpose, a **sign** of the truth of God's ancient promises (Simeon again seems to be thinking of Isaiah's words, vii. 14). (3) The appearance of Christ was the revelation of human *character*. As each man comes face to face with the claim of Christ, his **thoughts** are revealed, both good and evil are compelled to declare themselves.

35 a sword shall pierce through thine own soul. These words are in parenthesis, and foretell the sufferings of the B.V. Mary herself.

soul; that thoughts out of many hearts may be revealed. ³⁶And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, ³⁷and she had been a widow even for fourscore and four years), which departed not from the temple, worshipping with fastings and supplications night and day. ³⁸And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem.

The Epiphany, the homage of the Gentiles.

¹Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men from the east came to Jerusalem, ²saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. ³And when Herod the king

She, as the nearest to Christ, will especially have to share His suffering, and to feel the bitterness of the world's opposition to Him.

It is remarkable to notice how this prophecy of Simeon, though it comes in S. Luke's Gospel, might serve exactly as a summary of the leading thoughts in S. John—the separation of mankind by faith and unbelief; the tragedy of Christ's rejection, in which His mother shares; the revelation of individual character as each man meets Christ.

36 Anna, a prophetess. Like her namesake, the mother of Samuel, and like Miriam, Deborah, and Huldah. The distinctive feature of "prophecy" is its testimony to Christ (cp. Rev. xix. 10).

1 wise men from the east. The Greek word is "Magi," a title originally given to a caste or tribe among the Medes who studied astrology and professed to foretell events by the stars and interpret dreams. They are alluded to in Esther i. 13 and Daniel ii. 12, *Hdt.* i. 101 (and in several other places). The name by this time was used more vaguely, to mean any Oriental astrologer or soothsayer. It is impossible to say from what part of the East these Magi came. Ecclesiastical tradition makes them "kings" as well as prophets, and three in number, corresponding to their gifts. Names have been assigned to them by legend, Gaspar, Melchior, and Baltasar. Their skulls are said to be preserved at Cologne Cathedral.

2 Where is he that is born King of the Jews? There seems to have been a widespread popular belief that the Jews had some great future of empire before them. It is alluded to by Suetonius (*Vesp.*, iv.) and Tacitus (*Hist.*, v. 13). "Many were persuaded that in the ancient priestly writings it was contained, that it would come to pass at that

heard it, he was troubled, and all Jerusalem with him. ⁴And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. ⁵And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

⁶And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Which shall be shepherd of my people Israel.

⁷Then Herod privily called the wise men, and learned of them carefully what time the star appeared. ⁸And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found *him*, bring me word, that I also may come and worship him. ⁹And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. ¹⁰And when they saw the star, they rejoiced with exceeding

time that the East would be powerful, and rulers of the world would come forth from Judæa."

we saw his star. Possibly an allusion to the prophecy of Balaam (Num. xxiv. 17), which may have been known and respected by the Magi, as Balaam came from their own East. What star it was that they saw has been the subject of much conjecture. It may have been a new star, seen then for the first time, or it may have been some unusually bright planet, or conjunction of planets. It is impossible to decide the matter (refer to *Dictionary of the Bible*); but it is clear (1) that the Magi associated what they observed with the birth of a king of the Jews; (2) that their studies, however superstitious or inaccurate, being conscientiously pursued, were the means, under God's providence, of leading them to the knowledge of "the light to lighten the Gentiles."

5 thus it is written by the prophet. Micah (v. 2) was a contemporary of Isaiah. His remarkable prediction was no doubt part of the continuous chain of prophecy connected with the family of David, which begins in 2 Sam. vii. Bethlehem, the birthplace of David, had yet greater glory to come, in the birth of the Son of David, "whose goings forth have been from of old, from everlasting" (cp. the whole of the passage in Micah).

There is apparently a discrepancy between S. Matthew and Micah—the former introducing a "not" before "the least." A very slight change in the Hebrew would make the difference—and the sense is really the same in both versions—the greatness of Bethlehem lies not in its size, but in its renown as the birthplace of Christ.

great joy. ¹¹And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. ¹²And being warned of *God* in a dream that they should not return to Herod, they departed into their own country another way.

*The First Attack on Christ: the Holy Innocents, and
the Flight into Egypt.*

¹³Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. ¹⁴And he arose and took the young child and his mother by night, and departed into Egypt; ¹⁵and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son. ¹⁶Then Herod, when he

11 gold and frankincense and myrrh. These were characteristic and much-valued productions of the East, such as would naturally be offered as a compliment to a king. The offering was a fulfilment of prophecy (Ps. lxxii. 10; Isa. lx. 6). Symbolical meanings have been attached to the gifts in later times, e.g. gold=Christ's royal office; frankincense (incense)=His priesthood; myrrh=His prophetic office (Cant. v. 13). Or gold=His royal descent as Son of David; frankincense=His Divinity; myrrh (used in burial)=His humanity.

13 flee into Egypt. Egypt was always the refuge of Israelites who were in want or danger; the way by the coast was easy and frequented, and there were at this time very many resident Jews, especially in Alexandria. Probably the stay of the Holy Family in Egypt was short, for Herod's death took place very shortly. He died in great agonies of mind and body just before the Passover of 4 B.C., one of his last acts being to execute his own son Antipater.

Herod will seek the young child to destroy him. This is entirely in accordance with the jealous and cruel disposition of Herod the Great. "During the whole latter part of his life, the dread of a rival to the throne had haunted him, and he had sacrificed thousands among them that were nearest and dearest to him to lay that ghost" (Edersheim).

15 Out of Egypt did I call my son (Hosea xi. 1). The words originally referred to the Divine calling of Israel out of Egypt through Moses. The whole nation was regarded as the "son" of God (Exod. iv. 22, 23). The Evangelist sees a further meaning in the prophecy.

saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men. ¹⁷Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

¹⁸A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children ;
And she would not be comforted, because they are not.

¹⁹But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, ²⁰Arise and take the young child and his mother, and go into the land of Israel : for they are dead that sought the young child's life. ²¹And he arose and took the young child and his mother, and came into the land

The history of Israel is, as it were, summed up in Christ, His coming being the end and purpose for which Israel of old had been delivered from Egypt. Thus in Him the words of the prophet were fulfilled, i.e. " filled full " of meaning.

16 and slew all the male children, etc. This slaughter of the Innocents, unconscious martyrs to Christ, is commemorated by the Church on December 28. There is no record of it elsewhere, but such brutal deeds were not uncommon in Herod's life, and probably no large number of children were slain, not more than twenty perhaps altogether.

from two years old and under. This is a little difficult to explain, but it is clear that this period in Herod's mind would fully cover all possible births from the time that attention of the Magi was first directed to the star. Perhaps the star was first seen by them about the time of the angel's promise to Zacharias, which might be about seventeen or eighteen months before this time.

18 A voice was heard in Ramah, etc. This passage from Jer. xxxi. 15 is a poetical description of the dead Rachel, the great ancestress of the tribes of Joseph (Ephraim and Manasseh) and Benjamin, **weeping for her children** from her tomb at Bethlehem, as the captive Israelites are led away to Babylon. Ramah is in the tribe of Benjamin, and is referred to as a place where captives were buried by the Babylonians in Jer. xl. 1. Here again, as in the previous prophecy, the Evangelist recognises a deeper fulfilment. The same idea occurs in the beautiful passage in Baruch iv. 21-30, which is read for a lesson on Holy Innocents Day.

21 and came into the land of Israel. Joseph seems to have intended to settle in Judaea, probably in Bethlehem, but Divine guidance sends him back to his old home at Nazareth.

of Israel. ²² But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned *of God* in a dream, he withdrew into the parts of Galilee, ²³ and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene.

The Boyhood of Jesus Christ.

⁴⁰ And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

S. Lu. 2 ii. ⁴¹ And his parents went every year to Jerusalem at the feast of the passover. ⁴² And when he was twelve 40-51.

years old, they went up after the custom of the feast; ⁴³ and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; ⁴⁴ but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: ⁴⁵ and when they found him not, they returned to Jerusalem, seeking for him. ⁴⁶ And it came to pass, after three

22 Archelaus. He reigned from 4 B.C. to A.D. 6 over Judæa, Samaria, and Idumæa, and was finally deposed and banished by Augustus. Philip, another son, obtained Northern Palestine, including Galilee, in which Nazareth was situated.

23 a Nazarene. It is uncertain what is the reference or allusion. No such expression is to be found in the prophets. There is perhaps a play upon the word *netzer*, Branch, used in Isa. xi. 1 as a title of the Messiah; or an allusion to the Nazarites, a type of our Lord in their special consecration and separation. Another interpretation is that "Nazarene" was proverbial for some one of poor repute (cp. Isa. liii. 3 and S. John i. 46).

41 And his parents went every year to Jerusalem. It was not possible for all to attend Jerusalem on all the three great festivals; but the Passover was the most obligatory. It was an act of special devotion for Mary herself to go, as women were not bound by the law to do so.

42 And when he was twelve years old. This was the regular age when the Jewish boy took up the full obligations of his religion, becoming, as it was said, "a son of the law," and having the "phylacteries" (see p. 253) fastened on his forehead and arms.

46 after three days, i.e. on the day after the "day's journey" spoken of in v. 44, according to the Jewish and Roman method of reckoning.

days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions: ⁴⁷and all that heard him were amazed at his understanding and his answers. ⁴⁸And when they saw him, they were astonished: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. ⁴⁹And he said unto them, How is it that ye sought me? wist ye not that I must be in my Father's house? ⁵⁰And they understood not the saying which he spake unto them. ⁵¹And he went down with them, and came to Nazareth; and he was subject unto them; and his mother kept all *these* sayings in her heart.

⁵²And Jesus advanced in wisdom and stature, and in favour with God and men.

sitting in the midst of the doctors. Jerusalem was naturally the centre of the deep study and discussion of the law which formed one of the principal interests of the Jews of Judaea; and those "doctors" would be eminent students and teachers of the law who, especially at festival times, held public discussions and gave instruction to the people who assembled in the Temple.

49 wist ye not, etc. Our Lord's reply is deeply significant. It shows already that He was conscious of His supernatural birth and mission. He corrects, by implication, the B. Virgin's expression, **thy father**, and also her loving rebuke, which showed that here, as at a later time, she had not fully realised the truth which she certainly knew.

in my Father's house. The Greek is simply "in the things of my Father," but the R.V. seems a preferable rendering to "my Father's business," A.V., especially in view of *v. 51*.

51 he went down with them. There is no record of the next nineteen years. Jesus must have learned and practised Joseph's trade as a carpenter (cp. S. Mark vi. 3), every Jew being compelled, whatever his station, to learn some trade. He would learn to read the law from the keeper of the synagogue, and attend regularly its services, in which we learn, from S. Luke iv., it was His custom to take part. No doubt He attended the Temple year by year for the Passover, but apparently without any further manifestation of Himself. S. Joseph's death is unrecorded, but it certainly must have taken place before the opening of the ministry. It would seem from the attitude of the people of Nazareth that Christ's life among them, though it naturally won "favour," had created little attention, nor had given any remarkable sign of His Divinity and miraculous gifts. He was setting the example of humility, obedience, and self-abnegation, spending a life of prayer and labour and inward preparation.

II

THE MANIFESTATION OF JESUS CHRIST

*Behold, I send my messenger, and he shall prepare the way before me :
and the Lord, whom ye seek,* shall suddenly come to his temple.*

Mal. iii. 1.

This is He whom seers in old time
Chanted of with one accord :
Whom the voices of the Prophets
Promised in their faithful word :
Now He shines, the long-expected ;
Let creation praise its Lord.

PRUDENTIUS.

II

THE MANIFESTATION OF JESUS CHRIST

The Preaching of S. John Baptist.

¹ Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, ² in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. ³ And he came into all the region round about Jordan, preaching the baptism of repentance unto remission of

S. Luke iii.
1-6.

1 Now in the fifteenth year, etc. This is the fifteenth year from the time when Tiberius was associated with Augustus in the Empire, two years before he became sole emperor. It would be the year A.D. 27. **Pontius Pilate** was Procurator of Judæa A.D. 26-36 (see note, p. 353). The title *tetrarch* originally meant the ruler of the fourth part of a country, but it came to be used for any subordinate prince. This **Herod** was Herod Antipas, son of Herod the Great. **Philip** was another son, who ruled over the northern and north-eastern districts of Palestine, a wild and mountainous country. **Lysanias** is an obscure person; his country of Abilene was named from Abila, a town near Damascus. All these "tetrarchs" received their kingdoms from Rome, and were not independent rulers. **Annas** was regarded by the Jews as high priest, although deposed by the Romans in A.D. 14, for the office was held for life, according to the Law. Joseph **Caiaphas**, his son-in-law, was the official high priest recognised by the Romans.

2 the word of God came. A phrase implying prophetic inspiration. John was the last of the O.T. prophets. Their messages of Divine truth were usually spoken of as either "word" or "vision." The **wilderness** was the wilderness of Judæa, a dry and terrible waste west of the Jordan, between the Dead Sea and the border of Samaria.

3 the baptism of repentance unto remission of sins. This must be carefully distinguished from Christian baptism, which is the sacrament of regeneration, conferring the grace of a new birth and a new relationship to God through Christ. John's baptism was an O.T. rite, of the same order as the ceremonial purifications of the Law, though of a new and unusually solemn character. It was a sign of

sins; ⁴as it is written in the book of the words of Isaiah the prophet,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

⁵ Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall become straight,
And the rough ways smooth;

⁶ And all flesh shall see the salvation of God.

⁴ Now John himself had his raiment of camel's hair, and a
S. Matt. iii. leathern girdle about his loins; and his food was
4-10. locusts and wild honey. ⁵ Then went out unto him
Jerusalem, and all Judæa, and all the region round

the repentance of those who accepted it, and a preparation for the full forgiveness of sins which Christ and His apostles were shortly to give. Repentance is literally "change of mind."

S. Matthew gives as part of the Baptist's message, "the kingdom of heaven is at hand." This was a characteristic Jewish conception, which the O.T. had suggested, especially in Dan. ii. 44, and vii. 9-27. The Jews of our Lord's time, however, mostly conceived this kingdom which they hoped for as a temporal one, in which the Messiah would overthrow the Romans and reign over the nations in Jerusalem, His capital. That repentance would be the preparation for entering the kingdom was a very unpalatable thought for the ordinary Jew (see note, p. 356).

⁴ the words of Isaiah the prophet. From Isa. xl. 3. The prophecy referred originally to the return of the Jews from the captivity in Babylon. The prophet speaks in poetical language of some angelic voice heard in the wilderness, proclaiming that a highway is to be made, and all obstructions levelled in order that God might bring His people home, and that all mankind might acknowledge God's great purpose of salvation. The Evangelist recognises (as S. John Baptist himself did) that a greater fulfilment of the words is to be seen in preparing the way of repentance for the coming of Christ and in the deliverance of mankind by Him from the captivity of sin.

⁴ Now John himself, etc. The dress and manner of living of John the Baptist were of the simplest and severest character, suitable to a hermit of the desert, and would point the resemblance between him and Elijah, who also wore a hairy garment and a leather girdle (2 Kings i. 8).

locusts are still eaten by the wandering Arabs, who dry them in the sun and eat them with butter and wild honey.

about Jordan ; ⁶ and they were baptized of him in the river Jordan, confessing their sins. ⁷ But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come ? ⁸ Bring forth therefore fruit worthy of repentance : ⁹ and think not to say within yourselves, We have Abraham to our father : for I say unto you, that God is able of these stones to raise up children unto Abraham. ¹⁰ And even now is the axe laid unto the root of the trees : every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

6 in the river Jordan. The place may have been Bethabara (or Bethany), the fords of the Jordan, five miles north of the Dead Sea (see p. 41).

7 Pharisees, lit. separated. The sect of strict observance of the Law, and ambition for the national independence of Israel. They were the descendants of the earlier party of the *Chasidim*, who had opposed the Hellenising party in the second century B.C.

Sadducees. The religious and political opponents of the Pharisees, more lax in their view of the ceremonial requirements of the Law ; they were mostly wealthy and favoured the Roman rule. The leading priests belonged to this party.

Ye offspring of vipers. The severity of this rebuke implies that the coming of Pharisees and Sadducees was not the fruit of sincere repentance. They came because it was fashionable, or to show in a patronising way their appreciation of a new religious teacher. The phrase is similar to that applied by our Lord Himself at a later time (p. 255). The serpent was a proverbial example of craft and treachery, and was associated, through Gen. iii., with Satan himself. S. John's words are meant to show that his baptism was intended to prepare men for something intensely serious. The wrath of God would soon be manifested against a nation which had not been faithful to Him, and only sincere repentance could enable men to flee from it.

9 We have Abraham to our father. The Baptist touches here the very root of the impenitence of Israel, and the cause of their spiritual failure. They regarded themselves as divinely privileged and favoured, and sure of salvation because of their descent from Abraham ; and in consequence despised other nations, and took no pains to follow Abraham's faith and good works. Our Lord uses the same language as the Baptist (S. John viii.) to the Jews at Jerusalem.

God is able of these stones. Birth and its privileges rest entirely in the hands of God, and He is able to take them away and give them to whom He will. The Baptist is following the teaching of the older prophets (cp. Amos ix. 7).

¹⁰And the multitudes asked him, saying, What then must we do? ¹¹And he answered and said unto them, He that hath two coats, let him impart to him that hath none; S. Luke iii. and he that hath food, let him do likewise. ¹²And there 10-17. came also publicans to be baptized, and they said unto him, Master, what must we do? ¹³And he said unto them, Extort no more than that which is appointed you. ¹⁴And soldiers also asked him, saying, And we, what must we do? And he said unto them, Do violence to no man, neither exact *anything* wrongfully; and be content with your wages.

¹⁵And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; ¹⁶John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and *with* fire: ¹⁷whose fan is in

10 **What then must we do?** The Pharisees and Sadducees were evidently offended by the rebuke. The multitudes, however, were touched, and asked for guidance as to this "fruit worthy of repentance." The Baptist points them, in each of the three cases given, to a typical moral duty of the plainest character, which lay ready at hand, and which would be a test of whether their repentance was more than skin-deep. To the people generally he counsels that charity which is the opposite of natural covetousness and self-seeking; to the **publicans** (see below, p. 354) resistance to their chief temptation, extortion; to the **soldiers** (probably not Roman legionaries, but perhaps Jewish soldiers who may have been employed in assisting the publicans in the collection of taxes) abstinence from the abuse of their strength by violence, robbery, and disorder.

16 **the latchet of whose shoes**, etc., lit. "the thong of whose sandals." This would be the duty of the lowest slave in an ancient household. One of the great features of the Baptist's character is his profound and consistent humility.

he shall baptize you with the Holy Ghost and with fire. By this contrast the Baptist evidently means that the work of Christ upon human nature would be on a different plane to his own. It would not be a mere ceremonial act, nor a call to repentance, but the bringing of man's nature into immediate touch with God. And this would have the effect of *fire* rather than water. Water cleanses outwardly; fire is searching, penetrating, terrible; it also warms and quickens. Hence fire is a symbol of the Holy Spirit. Water is the means indeed of Christian baptism, but it is water in connection with the Holy Spirit (see S. John iii., p. 51).

17 **whose fan is in his hand.** A metaphor drawn from the winnowing of the chaff from the grain on a threshing-floor. S. John Baptist's

his hand, throughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

The Baptism of Christ

¹³ Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. ¹⁴ But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? ¹⁵ But Jesus answering said unto him, S. Matt. iii. 13-17.
Suffer *it* now: for thus it becometh us to fulfil all righteousness. Then he suffereth him. ¹⁶ And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him: ¹⁷ and lo, a voice out of the

conception of the office of Christ is a severe one; He is to be the minister of judgment as well as salvation. Both aspects of Christ's work are spoken of in His own words afterwards.

15 thus it becometh us, etc. The **righteousness** spoken of by Christ was that of the preparatory dispensation of the Old Covenant. The baptism of John was the final act of this righteousness, which consisted in a humble obedience to all that God had revealed to His prophets. No Israelite had ever fulfilled even this righteousness perfectly. Our Lord as the true fulfiller of the Law submitted to and perfectly performed all that man failed to do. So, though sinless Himself, He bows His head as man to receive the "baptism of repentance."

16 and lo, the heavens were opened. To understand this Divine manifestation, it must be remembered that Jesus was not only God the Son, the second Person of the Trinity, but also "the Son of Man." This descent of the Holy Spirit is the consecration of His manhood, and the "anointing" for the special work of His ministry. The voice of the Father not only points out Jesus as the Son of God, but also as the perfect man, the second Adam, who was to please God perfectly, where the first Adam had failed. So the baptism is the prelude to the temptation and its victory.

descending as a dove. This visible shape would suggest peace and gentleness, in contrast with the fire and terror of God's manifestation of Himself on Mount Sinai at the giving of the Law. It would also remind of the work of the Holy Ghost at the Creation (Gen. i. 2), and of the dove which Noah sent out of the ark (Gen. viii. 8-12), whose return was a symbol of the end of the Divine judgment of the flood and of returning prosperity and happiness.

17 a voice out of the heavens. Cp. with this the voice that was heard at the Transfiguration, and also in the Temple (S. John xii. 28).

heavens, saying, This is my beloved Son, in whom I am well pleased.

The Temptation of Christ.

¹And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit in the wilderness during forty days, S. Luke iv. ²being tempted of the devil. And he did eat nothing in those days: and when they were completed, he 1-13. ³And the devil said unto him, If thou art the Son of God, command this stone that it become bread. ⁴And Jesus answered unto him, It is written, Man shall not live by

1 full of the Holy Spirit. This statement must be understood of the *human* nature of Jesus. In His Divine nature He was eternally united with the Holy Spirit.

the wilderness. This was probably the wilderness of Judaea. Tradition makes the spot Mount Quarantana, near Jericho.

2 the devil, i.e. the Diabolos or Slanderer, he who speaks evil of God, and of that which is good. This was the character of the "serpent's" address to Eve (Gen. iii. ; cp. Rev. xii. 9). The temptation by this spiritual prince of evil lasted throughout the forty days, but in these three final and typical temptations he seems to have approached in a visible shape, though this cannot be concluded with certainty. It is clear that this narrative must have been given by our Lord Himself to His disciples.

he hungered. One of the proofs of the true human nature of our Lord. So also we read that He was "weary" (S. John iv.).

3-12 These three temptations correspond to the three elements of evil in "the world" (1 S. John ii. 16). They appealed to three different desires of human nature, self-gratification, self-aggrandisement, self-realisation. In each case the temptation was to gratify a longing which was not wrong in itself, but would have been wrong in the way proposed by the tempter, i.e. it would have been contrary to the way marked out by the will of the Father for the Messiah to do His work in the world. And so in each case it is answered by a word from the O.T. scriptures, which had already prepared the way and marked out the path for Christ to follow as the Son of man.

The first temptation (*vv.* 3-4) is to use His Divine power to work a miracle of turning stones into bread, to stay the hunger which was part of our Lord's self-sacrifice and suffering. The answer, from Deut. viii. 3, shows that the natural desire for food must be kept in its place and subordinated to a deeper need, that of man's hearing the word of God and obeying it.

The second temptation (5-8), appealing to "the desire of the eyes," tempted our Lord to seize in a wrong way, and by concession to the devil, that kingdom of the world which He had indeed come to take

bread alone. ⁵And he led him up, and shewed him all the kingdoms of the world in a moment of time. ⁶And the devil said unto him, To thee will I give all this authority, and the glory of them : for it hath been delivered unto me ; and to whomsoever I will I give it. ⁷If thou therefore wilt worship before me, it shall all be thine. ⁸And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. ⁹And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence : ¹⁰for it is written,

He shall give his angels charge concerning thee, to guard thee ¹¹and,

On their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

¹²And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

possession of, but in another way, by suffering and the cross. He is invited, in fact, to seize the world by conquest, as the rulers of this world had tried to do. How the devil showed Him **all the kingdoms of the world in a moment of time** we do not know, but it may have been by *suggestion*, rather than actual vision. The devil's boast, **it hath been delivered unto me**, was only half true—the most dangerous form of lying. The world can never belong to anyone but God, though the devil may seem to usurp His throne. So the answer from Deut. vi. 13 points this truth, that God is supreme, and that no empire can be obtained rightly except by the worship and service of Him.

The third temptation (9-12), addressed to "the pride or vain-glory of life," is a temptation to presume on God's protection, to perform a startling miracle, such as the Jews were always craving for ("a sign from heaven"), and which would compel them at once to accept Him as the Messiah. To leap down from the battlements of the Temple into the courts below would have been vainglorious self-assertion, not the work of obedience and humble submission to the Father's will. Hence it is met by Deut. vi. 16, man must walk humbly with God, and not presume on His love (cp. Ps. cxxx. 4). It should be noted not only that "the devil can cite Scripture (Ps. xci. 11) for his purpose," but that he alters the meaning by missing out the condition of the promise, "in all thy ways." No human "way," in which man may rightly rely on the protection of the angels, would lead over precipices.

The three temptations should be compared with the temptation of Eve (Gen. iii. 6): "good for food" = "the desire of the flesh"; "pleasant to the eyes" = "the desire of the eyes"; "to be desired to make one wise" = "the pride of life."

¹³And when the devil had completed every temptation, he departed from him for a season.

S. Matt. iv. . . . and behold, angels came and ministered unto him.

The Witness of S. John Baptist and of others to Christ.

¹⁹And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art Thou?

S. John i. ²⁰And he confessed, and denied not; and he confessed, I am not the Christ. ²¹And they asked him, What

19-51. then? Art thou Elijah? And he saith, I am not.

Art thou the prophet? ²²And he answered, No. They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

²³He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. ²⁴And

13 he departed from him for a season. At later times in His ministry our Lord recognises the unseen attack of the tempter (cp. S. Matt. xvi. 23; S. John xiv. 30; S. Luke xxii. 53).

19 priests and Levites. The "chief priests" belonged to the party of the Sadducees, but probably the main body of the priesthood were of a different spirit; many of the first members of the Christian Church were drawn from their rank (Acts vi. 7). The Levites belonged to the sacred tribe, but not to the family of Aaron; they assisted the priests, guarded the Temple, and sang in the choir. The only Levite mentioned by name in N.T. is Joses, surnamed Barnabas, one of the most notable of the early converts, and afterwards practically ranked with the apostles (Acts iv. 36; xiii. 2; xiv. 14). The preaching of the Baptist had obviously attracted great attention at Jerusalem, and the Pharisees, eagerly looking for the Messiah, sent this deputation to enquire whether John claimed to be He.

21 Art thou Elijah? An allusion to Mal. iv. 5, a prophecy which had made a great impression on the Jews. The Scribes taught that Elijah in person would come back to earth as a herald of the Messiah. John denies that he is the personal Elijah; but at a later date our Lord proclaims that the prophecy was (at any rate, primarily) fulfilled in him (S. Matt. xi. 14 cp. p. 154).

Art thou the prophet? An allusion to Deut. xviii. 15, a prophecy which was fulfilled not in the Baptist, but in Christ Himself, as the multitude recognised (S. John vi. 14, p. 135), and the apostles proclaimed (Acts iii. 22).

they had been sent from the Pharisees. ²⁵And they asked him, and said unto him, Why then baptizeth thou, if thou art not the Christ, neither Elijah, neither the prophet? ²⁶John answered them, saying, I baptize with water: in the midst of you standeth one whom ye know not, ²⁷*even* he that cometh after me, the lachet of whose shoe I am not worthy to unloose. ²⁸These things were done in Bethany beyond Jordan, where John was baptizing.

²⁹On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which taketh away the sin of the world? ³⁰This is he of whom I said, After me cometh a man which is become before me: for he was before me. ³¹And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing with water. ³²And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. ³³And I knew him not: but he

25 Why then baptizeth thou? They ask what is his authority for administering a rite to all alike, which the Jews had only administered to proselytes, i.e. to Gentiles who wished to become members of the Jewish Church. It seemed to them no doubt a fulfilment of Ezek. xxxvi. 25, and one of the works of the Messiah.

John refuses to argue the question, but simply points the enquirers away from himself to Jesus; He is the Christ, the giver of the Spirit, the bestower of forgiveness, the Son of God.

28 Bethany. Not the well-known village near Jerusalem, but a place east of one of the fords of Jordan. Bethabara (A.V.) was substituted in the text, owing to the fact that no Bethany beyond Jordan was known to early commentators. R.V. has restored the true text. The exact locality is doubtful. See Map.

29 he seeth Jesus coming, i.e. returning from the desert at the close of the Temptation and the forty days' fast.

Behold, the Lamb of God, etc. This is one of the most remarkable titles of our Lord. It is full of allusions to O.T., e.g. to the words of Abraham (Gen. xxii. 8); to the daily offering of a lamb for a burnt-offering in the Temple; to the Passover lamb; and to the great description of the sufferings of the Messiah (Isa. liii. 7). It implies that Jesus is Himself to be the sacrifice for sin, fore-ordained by God, and it is the first statement in N.T. of the Atonement. This description of Christ's work would come naturally from the Baptist, who was the son of a priest.

33 And I knew him not. This may mean (1) that S. John Baptist, owing to his solitary life in the wilderness, was not aware who Jesus was, when He came to his baptism, although a relation; or (2) that he did not know that He was the Messiah until he saw the descent of

that sent me to baptize with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth with the Holy Spirit. ³⁴And I have seen, and borne witness that this is the Son of God.

³⁵Again on the morrow John was standing, and two of his disciples; ³⁶and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! ³⁷And the two disciples heard him speak, and they followed Jesus. ³⁸And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Master), where abidest thou? ³⁹He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. ⁴⁰One of the two that heard John *speak*, and followed him, was Andrew, Simon Peter's brother. ⁴¹He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). ⁴²He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

⁴³On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me. ⁴⁴Now Philip was from Bethsaida, of the city of Andrew and Peter.

the Spirit. The latter seems more likely. The Baptist had received a supernatural message from God before beginning his ministry, as to the sign by which he might know Him whose way he was preparing.

34 this is the Son of God. As He was pronounced to be by the Father's voice heard at His baptism.

35 two of his disciples. The Baptist had gathered round himself a company of disciples, whom he now points to their true Master and teacher. Some of these disciples followed Jesus at once; others became Christians at a later time (see Acts xix. 1-7). Of the two mentioned here, one was S. Andrew (*v.* 40), the other, in all probability, was S. John the Evangelist.

39 the tenth hour. According to the ancient method of reckoning, this would be about 4 p.m. It is possible that S. John, however, uses the more modern reckoning (see S. John xix. 14), in which case this would be, of course, 10 a.m.

42 Cephas=Peter, i.e. "man of the rock" (Greek); an evident prophecy of the later position of S. Peter as chief of the apostles, and of the promise of S. Matt. xvi. 18 (see p. 150).

⁴⁵ Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. ⁴⁶ And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. ⁴⁷ Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile! ⁴⁸ Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. ⁴⁹ Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel. ⁵⁰ Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. ⁵¹ And he saith unto him, Verily,

45 Nathanael. Usually understood to be the same person as Bartholomew. A name not mentioned by S. John, just as Nathanael is not mentioned by the Synoptists. Bartholomew is only a patronymic, "Son of Tolmai."

47 Behold, an Israelite indeed. Jesus seems to recognise in Nathanael, whose character He reads at once, one who was an Israelite, not merely by nation, but in spirit, one who showed the type of mind and attitude towards truth which the education of Israel by God had aimed at producing. He was a sincere seeker after God's truth, and was ready to welcome it, without any of the pride or self-seeking or duplicity which spoiled the average Pharisee and Sadducee of our Lord's time. Perhaps there is also an allusion in Christ's words to Jacob, the ancestor of Israel, in whose character **guile** and ambition were obvious during his early years.

48 when thou wast under the fig tree. An allusion to some unknown event or spiritual crisis in Nathanael's life, perhaps some moment of special prayer for guidance. Nathanael recognises in this word of Christ a knowledge more than human, and makes his great confession that Jesus is Divine and the Messiah.

51 Verily, verily. This phrase, lit. "Amen, amen," is characteristic of the portrait of Christ as drawn by S. John; it always introduces a saying of special doctrinal importance.

Ye shall see the heaven opened. This is apparently an allusion to the vision of Jacob (Gen. xxviii.), perhaps suggested by the locality through which Christ and those who followed Him were journeying to Galilee, several places in which, Bethel, the ford Jabbok, and Mahanaim, were full of memories of Jacob. What is meant by this striking saying is that what Jacob had seen in a vision is now to be realised in actual fact through the Incarnation. God's presence, "heaven," is no longer closed to man, angelic intercourse between God and man will now be constant, and the means of it will be, not

verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

a ladder of dreams like Jacob saw, but the human nature of God the Son. **Upon** Him the angels will ascend and descend. Christ alone speaks of Himself as "the Son of man," He, being truly God, had humbled Himself to become man ; and this title expresses naturally the point of view from which He Himself regarded His Incarnation. The title was also probably an allusion to the description of the Messiah (or the personification of the ideal Israel, as some understand it) as seen by the prophet Daniel (vii. 13-14).

III

THE BEGINNINGS OF THE MINISTRY: GALILEE, JERUSALEM, SAMARIA

*Remember ye not the former things, neither consider the things of old.
Behold I will do a new thing; now shall it spring forth; shall ye not
know it?*—Is. xliii. 18, 19.

What is this silent might,
Making our darkness light,
New wine our waters, heavenly Blood our wine?
Christ, with His mother dear,
And all His Saints, is here,
And where they dwell is Heaven, and what they touch, divine.

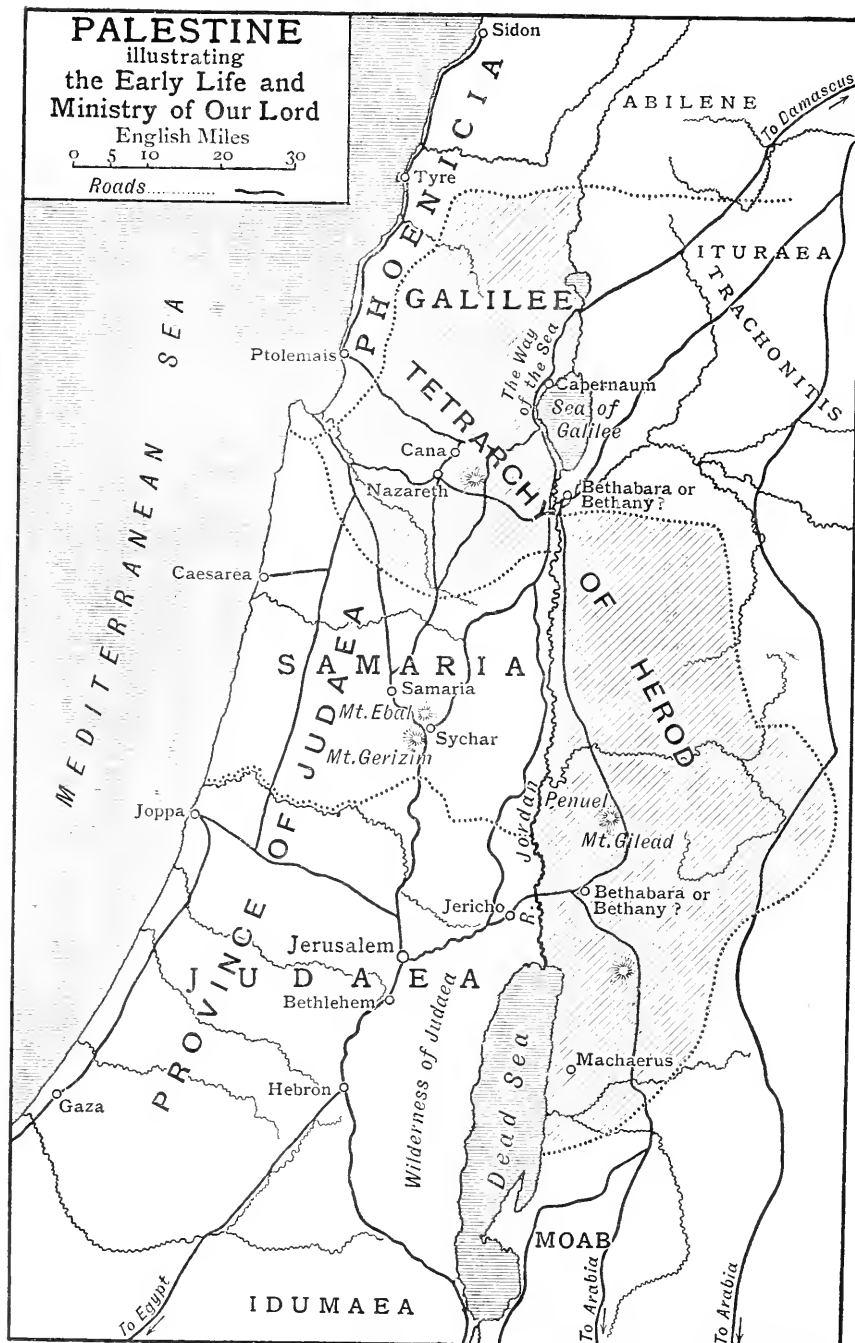
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Ministry of Our Lord

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III

THE BEGINNINGS OF THE MINISTRY

The First Miracle.

¹And the third day there was a marriage in Cana of Galilee ; and the mother of Jesus was there : ²and Jesus also was bidden, and his disciples, to the marriage. ³And when the wine failed, the mother of Jesus saith unto him, They have no wine. ⁴And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. ⁵His

S. John ii.
1-12.

¹ the third day, i.e. the day after the calling of Philip and Nathaniel. **Cana** has not been identified with certainty, but it was probably the modern *Kefr Kenna*, a few miles north-east of Nazareth. It was the home of Nathaniel (S. John xxi. 2), and the marriage party were probably relations of the mother of Jesus. A marriage was regarded by the Jews as both a very sacred and a very joyful ceremony. It began with a procession in the evening, escorting the bride from her home to that of her future husband. After a formal ceremony of espousal, a supper was held, beginning with the blessing of a cup, of which bride and bridegroom partook. It was in the course of this supper that the miracle took place.

³ when the wine failed. Some miscalculation as to the number of guests, or else the poverty of the marriage party, caused this failure, which must have caused great consternation to the givers of the feast, as it would seem to imply a lack of hospitality on a very great occasion.

⁴ Woman, what have I to do with thee? This address is not so harsh as it reads in an English translation. "Woman" was an honourable title, and might have been used even to a princess. The words that follow simply imply that for the present, i.e. during our Lord's public ministry, family ties must be disregarded (cp. S. Matt. xii. 46-50). His mother could not co-operate with Him in this work, notwithstanding it is at her word that He performs the miracle.

mine hour is not yet come. The common interpretation that the "hour" means that of our Lord's commencement of His public work seems quite contrary to the context. S. Augustine has probably given the right meaning, viz. that "hour" means here (as it invariably does in S. John's Gospel) the hour of the Passion. And when our Lord hung on the cross, He there again took notice of His mother,

mother saith unto the servants, Whatsoever he saith unto you, do it. ⁶Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. ⁷Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. ⁸And he saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it. ⁹And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bridegroom, ¹⁰and saith unto him, Every man setteth on first the good wine; and when *men* have drunk freely, *then* that which is worse: thou hast kept the good wine until now. ¹¹This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

and commended her as "mother" to S. John, thus ending the period of separation while He was teaching and working miracles.

6 six waterpots of stone. The description bespeaks an eye-witness, and is quite in accordance with Jewish custom; washing before meals was a universal custom; not the hand only, but the arm was plunged into the water. Hence the large size of these vessels. The capacity is uncertain. It is given as from ten to twenty-five gallons.

8 Draw out now. The performance of the miracle is not described; no word or gesture was apparently used. The will of the Lord was sufficient. S. Augustine beautifully says: "This miracle is not wonderful to those who know the works of God. For He who made the wine on that day is He who makes it every year in the vines."

the ruler of the feast. A president chosen by the guests from among themselves, a custom alluded to also in Ecclus. xxxii. 1, 2. His words spoken, perhaps in jest, are an unconscious prophecy of great changes brought by the coming of Christ. What had gone before Him had been but poor compared with the "good wine" of the Gospel.

11 This beginning of his signs. "Sign" is applied to a miracle because each miracle of our Lord was something more than a mere wonder or display of supernatural power. It conveyed spiritual truth; it was a sign of a new law which had come within the circle of human knowledge. This first miracle was pre-eminently a "sign." It showed the transforming power of the Incarnation. The coming of God Himself into human life enriched it with gifts unknown before, and showed the possibility of its perfection. "Old things are passed away, behold all things are become new" (2 Cor. v. 17; cp. Rev. xxi. 5).

and manifested his glory. "Glory" is sometimes used in Scripture to describe a visible manifestation of God's power and presence, under the form of a brilliant light (as at the Transfiguration).

¹²After this he went down to Capernaum, he, and his mother, and *his* brethren, and his disciples: and there they abode not many days.

The First Passover. 28 A.D.

¹³And the passover of the Jews was at hand, and Jesus went up to Jerusalem. ¹⁴And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: ¹⁵and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables: ¹⁶and to them that sold the doves he said, **Take these things hence; make not my Father's house a house of merchandise.** ¹⁷His disciples remembered that it was written, **The zeal of thine house shall eat me up.** ¹⁸The Jews therefore answered and said unto him, **What sign shewest thou unto us, seeing that thou**

S. John ii.
13-25.

Here it means the manifestation to human conscience of the true nature of our Lord, that He was God incarnate. **His disciples believed on him** is evidently a personal reminiscence; they had been attracted to Jesus before as the Messiah, but now, through this miracle, they were fully convinced *who* He really was.

14 those that sold oxen, etc. These were the animals usually required for sacrifice. The sellers of them had established themselves in the outer court of the Temple, "the court of the Gentiles," and were making money out of religion.

the changers of money. No money might be offered in the Temple except Jewish coins, as the portraits and devices on heathen coins were considered idolatrous. Hence Jews coming from foreign countries had to have their money changed. The money-changers charged a large percentage for doing business, as much as ten or twelve per cent.

16 Take these things hence. The doves, the offering of the poorer Jews, would be kept in cages, and so would have to be carried away by their sellers.

17 The zeal of thine house shall eat me up (Ps. lxxix. 9). A psalm recognised as Messianic, and frequently quoted in N.T. The burning passion for righteousness and the zeal for the honour of God, which are so prominent in the Psalms, find their full expression in the character of Jesus. Righteous wrath, so far from being sinful, is a characteristic of His perfect human soul (cp. S. Mark iii. 5; Rev. vi. 16, 17).

18 What sign shewest thou unto us? This is the first instance of a demand constantly made by Jewish unbelief (as it is by unbelievers of a later day) for a "sign," i.e. for some great and startling miracle which should show conclusively Christ's authority. But Divine authority proves itself to the *conscience* of the sincere; it

doest these things? ¹⁹Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. ²⁰The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days? ²¹But he spake of the temple of his body. ²²When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

²³Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did. ²⁴But Jesus did not trust himself unto them, for that he knew all men, ²⁵and because he needed not that any one should bear witness concerning man; for he himself knew what was in man.

The Visit of Nicodemus.

¹Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: ²the same came unto him by night, and said

does not *compel* belief by outward show. The sign actually foretold here, the Lord's Resurrection, was not shown to the multitude, but only to those who were already believers. The saying made a deep impression in two ways. It was remembered and misquoted as a charge against our Lord at His trial (see p. 309); and it was understood fully by His disciples at a later time, and helped to strengthen their belief in the O.T. prophecies and in Himself.

21 the temple of his body. The body is spoken of as "a temple" because it was indwelt by a Divine Person, God the Son. So in a secondary sense the bodies of Christians are called "temples," being the dwelling-place of the Holy Spirit given by Christ (1 Cor. vi. 19).

23 during the feast, i.e. during the seven days of unleavened bread which followed the Passover.

1 Nicodemus, a ruler of the Jews. This visit apparently took place while our Lord was still in Jerusalem, after the Passover mentioned in the last chapter. Nicodemus (see p. 172) was a member of the Sanhedrin, the great council of the Jews. It consisted of seventy members, presided over by the High Priest, and was supposed to be the continuance of the body of seventy elders appointed by Moses in the wilderness (Num. xi.); but it was actually instituted some time after the Return from Captivity (probably about 300 B.C.). In theory it possessed supreme authority, but in fact, only what the Romans allowed it to exercise. It is probable that at this time it could not legally inflict the death penalty without the consent of the Roman governor.

2 by night. Being afraid, like many of the leading Jews of Jerusalem, to appear openly as a supporter of one whose claims had not

to him, Rabbi, we know that thou art a teacher come from God : for no man can do these signs that thou doest, except God be with him. ³Jesus answered and said unto him, S. John iii. 1-21.
 Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God. ⁴Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? ⁵Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. ⁶That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. ⁷Marvel not that I said unto thee, Ye must be born anew. ⁸The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. ⁹Nicodemus answered and said unto him, How can these things

been decided as yet by the Sanhedrin. It was not till after the Crucifixion that Nicodemus definitely asserted himself as a follower of Christ (S. John xix. 39).

3 Except a man be born anew, etc. Nicodemus had begun by complimenting, if not patronising, Jesus. Our Lord takes no notice of this, but, reading Nicodemus' thoughts, goes straight to the question, which Nicodemus had no doubt come to ask, concerning **the kingdom of God**, and tells him that it will be an entirely different thing from what the Jews expected. It will not be the visible rule of the Jews over the Romans and the whole world under the Messiah reigning at Jerusalem. It will rather be an entirely new condition, a new relationship between God and man. Even to **see** it, i.e. to appreciate its meaning, a total change of the ordinary human attitude of mind will be required, a "new birth."

5 Except a man be born of water and the Spirit, etc. Nicodemus had demurred at the first statement, and pointed out the human impossibility of such a complete change of nature. Our Lord's reply asserts that such a change can only be produced by a power from a higher sphere, the Holy Spirit, whose work cannot be estimated by ordinary human laws. Invisible and untraceable as the wind, the Holy Spirit's work is nevertheless certain. And by saying "of water and the Spirit," our Lord points to the sacramental means of baptism, by which this change of human nature is first effected, and which forms the entrance to the kingdom. It was not necessary for the Evangelist to explain that this was Christ's meaning. He wrote his Gospel for the Christian Church, which already knew the meaning of Holy Baptism. Baptism confers the new birth or regeneration; it is for the individual to profit by the Holy Spirit's gift and influence, and to become thereby "a new creature."

be? ¹⁰Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? ¹¹Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and ye receive not our witness. ¹²If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things? ¹³And no man hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, which is in heaven. ¹⁴And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: ¹⁵that whosoever believeth may in him have eternal life.

¹⁶For God so loved the world, that he gave his only begotten

10 Art thou the teacher of Israel, and understandest not these things?

Nicodemus, as one of the Sanhedrin who claimed authority to interpret the O.T., ought to have known from the writings of the prophets (e.g. Ezek. xi. 19, 20), and from his own spiritual experience, that man could not attain the kingdom of God without a spiritual change and the grace of God. This truth belongs only to the region of **earthly things** (v. 12), i.e. things within the range of man's own conscience and experience. Until these are known and believed, higher truths, **heavenly things**, cannot be understood. Our Lord is thus laying down an absolute and fundamental law concerning religious truth. It cannot be understood, unless man has first submitted himself to the new birth and the teaching of the Spirit.

13 And no man hath ascended into heaven. In these words, as in v. 11, our Lord claims for Himself the authority, not merely of a prophet, but of one who has actual personal knowledge of God and the mysteries of God's work towards man. He claims to be more than man, to be one who has actually come down from heaven, though in a sense He remains there still.

the Son of man, which is in heaven. It is doubtful whether these last four words were actually in the original text, as they are omitted in the most ancient MSS. But they express an important though difficult truth. The second Person of the Trinity, who was manifested as the "Son of man" under the conditions of space and time, is yet eternally "in heaven."

14 And as Moses lifted up the serpent in the wilderness, etc. Having spoken of Himself as the revealer of God to man, our Lord goes on to speak of Himself as the Saviour of mankind through His death, and He illustrates this by the type of the brazen serpent made by Moses in the wilderness (Num. xxi.). As there the sight of the serpent cured the serpent's bite, so faith in the death of the Lord will deliver mankind from death, and confer the gift of eternal life which sin had forfeited.

16-21 These verses, whether the actual words of Christ or the comment of the Evangelist, proceed to expand the great truth already

Son, that whosoever believeth on him should not perish, but have eternal life. ¹⁷For God sent not the Son into the world to judge the world; but that the world should be saved through him. ¹⁸He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. ¹⁹And this is the judgement, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. ²⁰For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reprov'd. ²¹But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

The Last Testimony and Imprisonment of S. John the Baptist.

²²After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized. ²³And

stated, of the salvation of man through the Incarnation; and side by side with this there is the warning of inevitable judgment on those who refuse God's purpose. The contrast between belief and unbelief, light and darkness, is one of the characteristics of S. John's Gospel.

16 For God so loved the world, etc. The work of the salvation of man originates in the love of God the Father. This is a truth which has been much obscured by Calvinism. The vulgar idea of God the Father as justice and God the Son as love is entirely erroneous. Love and justice are both parts of the one character of the one God, in which all three Persons of the Trinity share.

18 he that believeth not hath been judged already. This and the following verses teach the profound truth that Divine judgment is not so much a sentence from God as the inevitable effect of a man's own treason to conscience, and refusal to accept the Divine light when it comes to him.

20 For every one that doeth ill hateth the light. The great obstacle to acceptance of the Divine light is the will to do evil. To repent of sin and to desire to forsake it is the necessary preparation for knowing the truth.

21 he that doeth the truth. The sincere man, whose heart is right, who desires to do right and to know the truth, however exacting it may be, will welcome the Divine light. He has nothing to fear, he **cometh to the light.**

The whole of this passage (18-22) shows that the real cause of unbelief is not intellectual but *moral*. Men refuse to believe because in their own secret heart they do not *want* to believe, for fear they should be compelled to change their lives.

22 the land of Judæa, i.e. they left Jerusalem, where the dis-

John also was baptizing in Ænon near to Salim, because there was much water there : and they came, and were baptized.

S. John iii. 22-36. ²⁴ For John was not yet cast into prison. ²⁵ There arose therefore a questioning on the part of John's disciples with a Jew about purifying. ²⁶ And they came unto John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him. ²⁷ John answered and said, A man can receive nothing, except it have been given him from heaven. ²⁸ Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him. ²⁹ He that hath the bride is the bridegroom : but the friend of the bridegroom, which

course with Nicodemus had taken place, and spent some time in the adjacent country of Judaea, before proceeding to Samaria and Galilee.

and baptized. This can scarcely have been Christian Baptism as we understand it, but some preliminary rite similar to John's baptism. We have no reason to suppose that the form of Christian Baptism, "In the name of the Father, and of the Son, and of the Holy Ghost" (S. Matt. xxviii. 19), was as yet revealed. The kingdom of heaven, the Church, to which Christian Baptism is the entrance, was announced as being "at hand," but was not fully established till the Day of Pentecost (Acts ii.).

25 about purifying. It is impossible to say what the exact point at issue in this controversy was, but it seems clear that the Jew in question tried to defeat John's disciple by bringing up as an argument the baptism administered by the new Teacher and its growing popularity. John's disciples, feeling that their own master was disparaged, complained to John himself, who in his reply bears his final witness to Christ, and displays to the highest degree his own humility and self-effacement.

27 A man can receive nothing, etc. The Baptist characteristically raises the whole question to a higher level. It is not a question of rival parties, but of Divine calling. John's subordinate position and Christ's supremacy are alike **given from heaven**, and this truth ought to exclude all human jealousies and rivalries.

29 He that hath the bride is the bridegroom, etc. The Baptist uses the well-known customs of an Eastern marriage to illustrate his position with regard to Christ. The **friend of the bridegroom**, like our "best man," arranged the ceremonies beforehand, and prepared for the meeting of bride and bridegroom at the marriage feast. He found his joy in seeing his preparations complete, and hearing **the bridegroom's voice**, as the latter first addressed the bride at their meeting.

Here **the bride** is the Church, as in the O.T. Israel is constantly spoken of as the betrothed or the wife of Jehovah. So in calling Christ **the bridegroom**, John implies His Divinity.

standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. ³⁰ He must increase, but I must decrease.

³¹ He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: he that cometh from heaven is above all. ³² What he hath seen and heard, of that he beareth witness; and no man receiveth his witness. ³³ He that hath received his witness hath set his seal to *this*, that God is true. ³⁴ For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure. ³⁵ The Father loveth the Son, and hath given all things into his hand. ³⁶ He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.

¹⁹ . . . but Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done, ²⁰ added yet this above all, that he shut up John in prison. S. Luke iii. 19-20.

The Ministry in Samaria.

¹ When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than

31-6 It is doubtful whether these verses are a continuation of the Baptist's testimony, or a comment of the Evangelist. The latter is the more likely. He draws out the contrast between a Divine messenger coming from heaven, i.e. Christ, and one, like S. John Baptist, who, however holy and true, was **of the earth** and conditioned by human limitations. Christ alone could speak from actual personal knowledge of heaven and heavenly things (cp. S. John iii. 11, etc.).

33 He that hath received his witness. Although Christ's testimony was generally rejected by mankind (at the time when the Gospel was written), those who accept it find that their belief is its own justification. They find that the words of Christ are indeed to them the words of God, eternally true. The reason for this is stated in *vv.* 34, 35. Christ is sent by God directly, He has the fulness of the Holy Spirit, no limited **measure**; the love of the Father gives Him supreme authority. Hence (*v.* 36) the eternal blessedness of belief in Christ, and the eternal doom of unbelief.

1-3 **When therefore the Lord knew, etc.** An exaggerated report respecting our Lord's success in His ministry in Judaea had reached

John ² (although Jesus himself baptized not, but his disciples),
 S. John iv. ³ he left Judæa, and departed again into Galilee.
 1-42. ⁴ And he must needs pass through Samaria. ⁵ So
 he cometh to a city of Samaria, called Sychar, near
 to the parcel of ground that Jacob gave to his son Joseph: ⁶ and
 Jacob's well was there. Jesus therefore, being wearied with his
 journey, sat thus by the well. It was about the sixth hour.
⁷ There cometh a woman of Samaria to draw water: Jesus saith
 unto her, Give me to drink. ⁸ For his disciples were gone away
 into the city to buy food. ⁹ The Samaritan woman therefore saith
 unto him, How is it that thou, being a Jew, askest drink of me,
 which am a Samaritan woman? (For Jews have no dealings with
 Samaritans.) ¹⁰ Jesus answered and said unto her, If thou
 knewest the gift of God, and who it is that saith to thee, Give me
 to drink; thou wouldest have asked of him, and he would have

the Pharisees. He did not apparently wish at present to come to an open conflict with them (though when the right time came He did not shrink from it); He therefore withdrew from Judæa and went back to Galilee, passing through the intermediate district of Samaria, which he could only have avoided by a long detour on the east side of Jordan.

5 Sychar. Probably not the same place as Shechem or Sychem, but a spot now called Askar in the valley between Mounts Ebal and Gerizim.

the parcel of ground. Referred to in Gen. xxxiii. 19, xlviii. 22; and Josh. xxiv. 32.

6 Jacob's well. Though now choked up with stones and useless, this well can still be identified with certainty. "Of all the *special* localities of our Lord's life in Palestine, this is almost the only one absolutely undisputed" (Stanley).

9 For Jews have no dealings with Samaritans. This is not part of the words of the woman, but an explanatory note of the Evangelist. The hostility between the Jews of Judæa and the Samaritans, who were a mixed people mostly imported from Babylonia (2 Kings xvii.), dated from the Return from Captivity. The Samaritans wished, as described in the Book of Ezra (iv.), to take part in the rebuilding of the Temple, and were refused. At a later date they erected an opposition temple on Mount Gerizim, referred to in *v.* 20, and under a high priest of their own observed the Law of Moses, which they recognised alone as inspired Scripture. This religious congregation of Samaritans still exists, though in very small numbers, on Mount Gerizim, having survived the Jews of Jerusalem, who despised them, for more than eighteen centuries!

given thee living water. ¹¹ The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? ¹² Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle? ¹³ Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: ¹⁴ but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life. ¹⁵ The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw. ¹⁶ Jesus saith unto her, Go, call thy husband, and come hither. ¹⁷ The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband: ¹⁸ for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly. ¹⁹ The woman saith unto him, Sir, I perceive that thou art a prophet. ²⁰ Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to

10 living water. The woman evidently misunderstood this expression. Fresh running water was called popularly "living water." She thought the Lord simply alluded to this. Evidently, however, this "living water" He spoke of is **the gift of God** of the preceding clause, and means the new gift of the Holy Spirit, which is poured upon man through the Incarnation (cp. Ezek. xlvii. ; Zech. xiv. 8; S. John vii. 38; Rev. xxi. 6, xxii. 1, 17). Water both cleanses and refreshes, and is an apt symbol of the work of the Holy Spirit. So in the "Veni Creator" He is addressed as—

Altissimi donum Dei,
Fons vivus.

12 our father Jacob. The Samaritans professed to be descended from Jacob, through Joseph, though this claim was disallowed by the Jews.

16 Go, call thy husband. The woman was living in sin, and until that was repented of her request for the living water would be vain. The command is evidently intended by our Lord to suggest this. Notice the supernatural knowledge which He evidently possesses, and which so impresses the woman that she calls Him **a prophet**.

20 Our fathers worshipped in this mountain, etc. The woman is eager at this point to turn the conversation, and begins a theological discussion on the great vexed question between Jews and Samaritans as to the place of worship. The Samaritans had indeed desired to worship in the Temple at Jerusalem when it was restored after the Captivity. Forbidden this, they invented traditions to justify their choice of Mount Gerizim, e.g. that Abraham had there offered Isaac.

worship. ²¹ Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. ²² Ye worship that which ye know not : we worship that which we know : for salvation is from the Jews. ²³ But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth : for such doth the Father seek to be his worshippers. ²⁴ God is a Spirit : and they that worship him must worship in spirit and in truth. ²⁵ The woman saith unto him, I know that Messiah cometh (which is called Christ) : when he is come, he will declare unto us all things. ²⁶ Jesus saith unto her, I that speak unto thee am *he*.

²⁷ And upon this came his disciples ; and they marvelled that he was speaking with a woman ; yet no man said, What seekest thou ? or, Why speakest thou with her ? ²⁸ So the woman left her waterpot, and went away into the city, and saith to the men, ²⁹ Come, see a man, which told me all things that *ever* I did : can this be the Christ ? ³⁰ They went out of the city, and were coming to him. ³¹ In the meanwhile the disciples prayed him, saying, Rabbi, eat. ³² But he said unto them, I have meat to eat

21-4 Our Lord's reply is one of the most remarkable passages in the Gospels. Two truths stand out distinctly in it : (1) **Salvation is of the Jews.** The Jews, not the Samaritans, had during the preparatory period before Christ preserved the truth ; the progressive knowledge of God in the O.T. scriptures (of which the Samaritans rejected all but the Law of Moses) ; and the promises and hope of the Messiah. But, on the other hand, (2) a new era is now beginning in which worship will be Catholic. It will be unlimited by place or nation. God being a moral and spiritual being, henceforth requires worship to be **in spirit** without Jewish limitations, and **in truth**, without self-seeking and national rivalries.

26 **I that speak unto thee am he.** This is one of the most definite acknowledgments of Messiahship made by our Lord in the Gospels ; and it is more remarkable being made to one of the Samaritans, who, though they expected the Messiah, had but false or imperfect conceptions of him, as indeed was inevitable, seeing they rejected the prophets of the O.T.

27 **they marvelled that he was speaking with a woman.** This was contrary to the custom of Jewish Rabbis. The feelings of the disciples, and their fear of saying anything, are described as no one who had not been an eye-witness would think of doing.

29 **all things that ever I did.** An exaggeration in its literal sense, but true in its inner meaning. The woman felt that she had been read through and through, and that nothing in her life was hidden from this "prophet."

that ye know not. ³³ The disciples therefore said one to another, Hath any man brought him *aught* to eat? ³⁴ Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work. ³⁵ Say not ye, There are yet four months, and *then* cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. ³⁶ He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. ³⁷ For herein is the saying true, One soweth, and another reapeth. ³⁸ I sent you to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour.

³⁹ And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that *ever* I did. ⁴⁰ So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. ⁴¹ And many more believed because of his word; ⁴² and they said to the woman, Now we believe, not because of thy

35 There are yet four months. This fixes the time as about December, for harvest began in the middle of April. Our Lord, as often, draws a spiritual lesson suggested by natural scenery. The whole world is a harvest field of souls, prepared for by the labours of the teachers and prophets of Israel. The time has now come for it to be reaped by the Christian Church.

36 that he that soweth and he that reapeth may rejoice together. These words, taken in connection with the preceding promise of **life eternal**, suggest the profound truth of the continued existence in the world beyond the grave of the O.T. saints and of their joy in the continuation and perfecting of their work by the Christian Church (cp. Heb. xi. 39, 40).

37 One soweth, and another reapeth. A popular proverb which had a touch of sadness in it, implying that the shortness of human life prevented often the labourer from reaping the fruit of his own labour, is here raised to a higher and more joyful meaning. In the kingdom of God no man, living or dead, can lose the reward of his toil. The great work of the Church is one and continuous, whether an individual leaves his work to be finished by another, or takes up a work inherited from his predecessors.

39 many of the Samaritans believed. This belief of the Samaritans and their ready acceptance of Christ stands in contrast to the unbelief of the Jews. The Samaritans figure almost uniformly well in the Gospels, and the work begun among them by Christ is taken up by the apostles in Acts viii. 5-25, following out His injunction in Acts i. 8 (cp. the prophecy of Ezek. xvi. 53, 61).

speaking : for we have heard for ourselves, and know that this is indeed the Saviour of the world.

Return to Galilee.

⁴³And after the two days he went forth from thence into Galilee. ⁴⁴For Jesus himself testified, that a prophet hath no honour in his own country. ⁴⁵So when he came into S. John iv. Galilee, the Galilæans received him, having seen all 43-54. the things that he did in Jerusalem at the feast : for they also went unto the feast.

⁴⁶He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. ⁴⁷When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought *him* that he would come down, and heal his son ; for he was at the point of death. ⁴⁸Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe. ⁴⁹The nobleman

42 the Saviour of the world. The Samaritans at once rise to the grand and Catholic conception of the Messiah as the Saviour of all men, which Jews, even after conversion, found it, through national prejudice, difficult at first to do (Acts xv. ; Gal. ii.).

44 For Jesus himself testified, etc. This saying is quoted by the Synoptists with reference to the unbelief of Nazareth, the old home of our Lord. Here it seems to be applied by S. John in a different way, not to the unbelief of Galilæans, but to the Jews of Judæa. Christ is leaving the latter, where His work had been largely a failure, and returning to Galilee. By **his own country** here S. John must mean Judæa, referring to Christ's birth at Bethlehem, and to the fact that Judæa and Jerusalem were especially the place where a prophet ought to be "at home" and find honour.

46 a certain nobleman. The word literally means one who is associated with a king, i.e. a courtier or royal official. The man must have held some position in the household of King Herod Antipas. He may have been Chuza, Herod's steward (p. 108).

48 Except ye see signs and wonders, ye will in no wise believe. Our Lord, though He performed miracles of mercy and power, yet desired the faith that can dispense with them ; such as that of His first followers and of the Samaritans. Here the nobleman's faith is imperfect, he cannot believe at first that Jesus can heal at *a distance*. But a progressive faith is to be noted in him ; hence the expression in *v.* 50, **the man believed**, and in *v.* 53, **himself believed**, i.e. in the full sense. He recognised, like the disciples, in the miracle "a sign" of the great truth which lay behind it—the Divinity of Christ.

saith unto him, Sir, come down ere my child die. ⁵⁰ Jesus saith unto him, Go thy way ; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. ⁵¹ And as he was now going down, his servants met him, saying, that his son lived. ⁵² So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. ⁵³ So the father knew that *it was* at that hour in which Jesus said unto him, Thy son liveth : and himself believed, and his whole house. ⁵⁴ This is again the second sign that Jesus did, having come out of Judæa into Galilee.

A Miracle at Jerusalem.

¹ After these things there was a feast of the Jews ; and Jesus went up to Jerusalem.

Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew Bethesda, having five porches. ³ In these lay a multitude of them that were sick, blind, halt, withered. ⁵ And a certain man was there, which had been thirty and eight years in his infirmity. ⁶ When Jesus saw him lying, and knew that he had been now a long time *in that*

S. John v.

1 a feast of the Jews. Probably the feast of *Purim* or "Lots," a national festival commemorating the deliverance of the Jews in Babylonia from the plots of their enemy Haman (see Esther iii. 7, ix. 26-32). It was held in March ; so the interval in Galilee since our Lord's return in December is unrecorded, with the exception of the second miracle at Cana, just described.

Another arrangement of the Gospel history is to place in this period the first preaching of " the kingdom " in Galilee briefly described by S. Matt. iv. 13-17 ; S. Mark i. 14-15 ; and S. Luke iv. 14-15 ; and the rejection of Christ at Nazareth.

Some writers consider that this feast was one of the later festivals in the same year, Passover or Pentecost.

2 Bethesda = " house of mercy." A pool near the Temple surrounded by the " five porches " of a colonnade. The water which bubbled up at certain times was evidently supposed to have healing properties. Popular belief, rightly or wrongly, attributed this " troubling " of the water to the invisible descent of an angel. Hence at the end of v. 3 the A.V. has the words : " For an angel went down at a certain season into the pool and troubled the water ; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had." This verse has been omitted in R.V., as not found in the best MSS. ; but it seems almost necessary, to explain v. 7.

case, he saith unto him, Wouldest thou be made whole? ⁷The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. ⁸Jesus saith unto him, Arise, take up thy bed, and walk. ⁹And straightway the man was made whole, and took up his bed and walked.

Now it was the sabbath on that day. ¹⁰So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed. ¹¹But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. ¹²They asked him, Who is the man that said unto thee, Take up *thy* bed, and walk? ¹³But he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in the place. ¹⁴Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee. ¹⁵The man went away, and told the Jews that it was Jesus which had made him whole. ¹⁶And for this cause did the Jews persecute Jesus, because he did these things on the sabbath. ¹⁷But Jesus answered them, My Father worketh even

8 take up thy bed. Not a serious burden, as it would only be a rug or light mattress; to carry it away would be not only the natural thing to do, but would emphasise the reality of the cure. It was, however, a serious profanation of the Sabbath, according to the Pharisees, to carry even the very smallest burden; and this command of our Lord's opened the floodgates of Jewish hatred against Him. He must have foreseen this, and given the command deliberately. To free men from false traditionalism and to direct them to the true spirit of the Law was part of His work, although it led directly to His death.

14 sin no more. Our Lord warns (S. Luke xiii. 1-5; S. John ix. 3) against the prevalent Jewish idea that suffering is *necessarily* the direct result of the sufferer's sin. But it is so in some cases, as here, where the Lord distinctly tells the man who had been healed that a repetition of his sin will entail even a worse punishment than thirty-eight years' paralysis.

17 My Father worketh even until now, and I work. One of the Lord's sayings which most clearly imply His Divinity and equality with the Father (as the hearers at once recognised, *v.* 18). What it means is that as the work of God has been continuous from the Creation until now, unbroken by earthly Sabbaths, so also has the work of His Son. Incidentally the words also show (1) that the "rest" of God on the seventh day (Gen. ii.) is not mere inaction, but a change of the mode of working; (2) that the earthly Sabbath rest was not meant for mere idleness, but for positive good works.

until now, and I work. ¹⁸For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

Great Discourse on the Son of God.

¹⁹Jesus therefore answered and said unto them,

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. ²⁰For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may marvel. ²¹For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will. ²²For neither doth the Father judge any man, but he hath given all judgement unto the Son; ²³that all

S. John v.
19-47.

19 Jesus therefore answered. This discourse follows naturally on the claim made to be the Son of God, and on the opposition which that claim had aroused among the Jews. The miracle was a great turning-point in our Lord's ministry; it marked the real beginning of the great conflict which would end in His Crucifixion.

The first part of the discourse (v. 19-29) shows the equality of the Son with the Father and the identity of their action; His high prerogatives as one who is both Son of God and Son of man; His power over life and death, both in the spiritual and natural spheres. The second part (vv. 30-47) points out the various witnesses to this—John the Baptist, the Father Himself, and the O.T. Scriptures. It also points out the unbelief of the Jews and its causes.

The Son can do nothing of himself. This and the following verse are intended to show the unity of the Son with the Father. He is not independent of the Father, nor inferior to Him; His power is actually that of the Father. The secret of this unity lies in the love of the Godhead. It is the love of the Father for the Son which produces the perfect oneness of their works.

20 greater works than these. The Resurrection and Ascension, the work of the Christian Church throughout her history (cp. S. John xiv. 12), the Second Advent, and the General Resurrection.

22 he hath given all judgement unto the son. It is one of the recurring truths in S. John's Gospel that the effect of the Incarnation was "judgement." By this is not meant the declaration of a sentence but the inevitable *separation* of mankind into two classes, as the result of the coming of Christ. Each human soul, as it is confronted with the claim of Christ, either believe or disbelieves, and in the latter case is *ipso facto* "judged." Belief is the gate of a new condition, of the possession of eternal life, unbelief of a condition of spiritual death.

may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent him. ²⁴Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into life. ²⁵Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. ²⁶For as the Father hath life in himself, even so gave he to the Son also to have life in himself: ²⁷and he gave him authority to execute judgement, because he is the Son of man. ²⁸Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, ²⁹and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgement.

³⁰I can of myself do nothing: as I hear, I judge: and my judgement is righteous; because I seek not mine own will, but the will of him that sent me. ³¹If I bear witness of myself, my witness is not true. ³²It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. ³³Ye have sent unto John, and he hath borne witness unto the

25 the dead shall hear the voice of the Son of God. By this is meant those who are spiritually dead, i.e. like the heathen world, separated from the life of God (cp. Eph. ii. 1, 12).

27 because he is the Son of man—more exactly, “a son of man” (Margin). It is not merely as a Divine Person that our Lord is speaking of Himself, but as One who has made Himself one with the human race by His Incarnation. This fact specially qualifies Him to be *judge* of mankind; He possesses full human knowledge and human sympathy.

28 Marvel not at this, etc. This spiritual miracle, which is already in process of being performed (*v.* 25), of raising men from the death of sin, will be followed by the physical resurrection of the dead. Notice that in *v.* 25 “the dead” are spoken of simply, while here it is “ALL that are in the tombs.” Not all will repent and believe, but all will rise again at the General Resurrection.

30 As I hear, I judge, i.e. as I hear from the Father. In this verse and the next our Lord is speaking of Himself as so entirely one with the Father that, though distinct Persons, they have but one will, and what the Son bears witness to is really the Father's witness. If His witness were independent of the Father it would not be true. Christ's claim is neither arrogant nor blasphemous, as it would certainly be were He a mere man, but follows necessarily from His oneness with the Father.

truth. ³⁴But the witness which I receive is not from man : howbeit I say these things, that ye may be saved. ³⁵He was the lamp that burneth and shineth : and ye were willing to rejoyce for a season in his light. ³⁶But the witness which I have is greater than *that of John* : for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. ³⁷And the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. ³⁸And ye have not his word abiding in you : for whom he sent, him ye believe not. ³⁹Ye search the scriptures, because ye think that in them ye have eternal life : and these are they which bear witness of me ; ⁴⁰and ye will not come to me, that ye may have life. ⁴¹I receive not glory from men. ⁴²But I know you, that ye have not the love of God in yourselves. ⁴³I am come in my Father's name, and ye receive me

35 He was the lamp that burneth and shineth. John the Baptist was like a torch kindled from the source of light, i.e. Christ Himself, and his life and witness were meant to suggest to men the true Light (see S. John i. 8). The Jews merely rejoiced for a season in the Baptist's light without learning its lesson.

37 And the Father which sent me, he hath borne witness of me. This witness of the Father Himself, as distinct from the witness of the Baptist (*v.* 33) and of the works of Christ (*v.* 36), may be understood as the witness of conscience (which is the Father's voice speaking in man), or of the O.T. Scriptures (*vv.* 39-47). In any case it is implied that the unbelief of the Jews showed that, in spite of their religious privileges, they had never understood the revelation which had been made to them all through their history ; they had never as a nation heard God's voice, nor recognised the truth about His character. **Voice and form** are to be understood figuratively.

39 these are they which bear witness of me. This expression, combined with that of *v.* 46, asserts in the clearest way the Messianic meaning of the O.T. The Scriptures as a whole bear witness to Christ, both by prophecy and by types. Moses, the founder of the nation of Israel, **wrote** of Christ not only in such direct prophecies as Deut. xviii. 15, but in all the ordinances of the Law, e.g. the tabernacle and the sacrifices, which pointed by Divine providence to Christ.

41 I receive not glory from men. In this and the following verses our Lord lays bare the secret of Israel's failure. They had no real love of God. Their self-love led them to seek glory and praise from men instead of from God, and this inward insincerity was the real bar to belief. In contrast with this, our Lord points to His own transcendent sincerity. Had He sought for popularity He would have had a more favourable reception (*v.* 43).

not: if another shall come in his own name, him ye will receive. ⁴⁴How can ye believe, which receive glory one of another, and the glory that *cometh* from the only God ye seek not? ⁴⁵Think not that I will accuse you to the Father: there is one that accuseth you, *even* Moses, on whom ye have set your hope. ⁴⁶For if ye believed Moses, ye would believe me; for he wrote of me. ⁴⁷But if ye believe not his writings, how shall ye believe my words?

46 For if ye believed Moses, ye would believe Me. The same truth is expressed in S. Luke xvi. 31. Belief in God's revelation is conditioned not so much by degrees of proof, or by the style of revelation, as by the attitude of the hearer himself.

47 his writings. These words of our Lord about Moses seem not merely to assume the usual Jewish belief as to his authorship of the Law, but to sanction it. It is clear of course that Moses could not have been the writer of the whole Pentateuch as we have it now (cp. Deut. xxxiv). Yet there seems no valid reason for denying that Moses may have collected earlier records, and may himself, as frequently stated in the Pentateuch, have committed to writing the records of the Exodus, and thus have provided the materials which subsequent editors worked up into the Pentateuch and the Book of Joshua (the Hexateuch.)

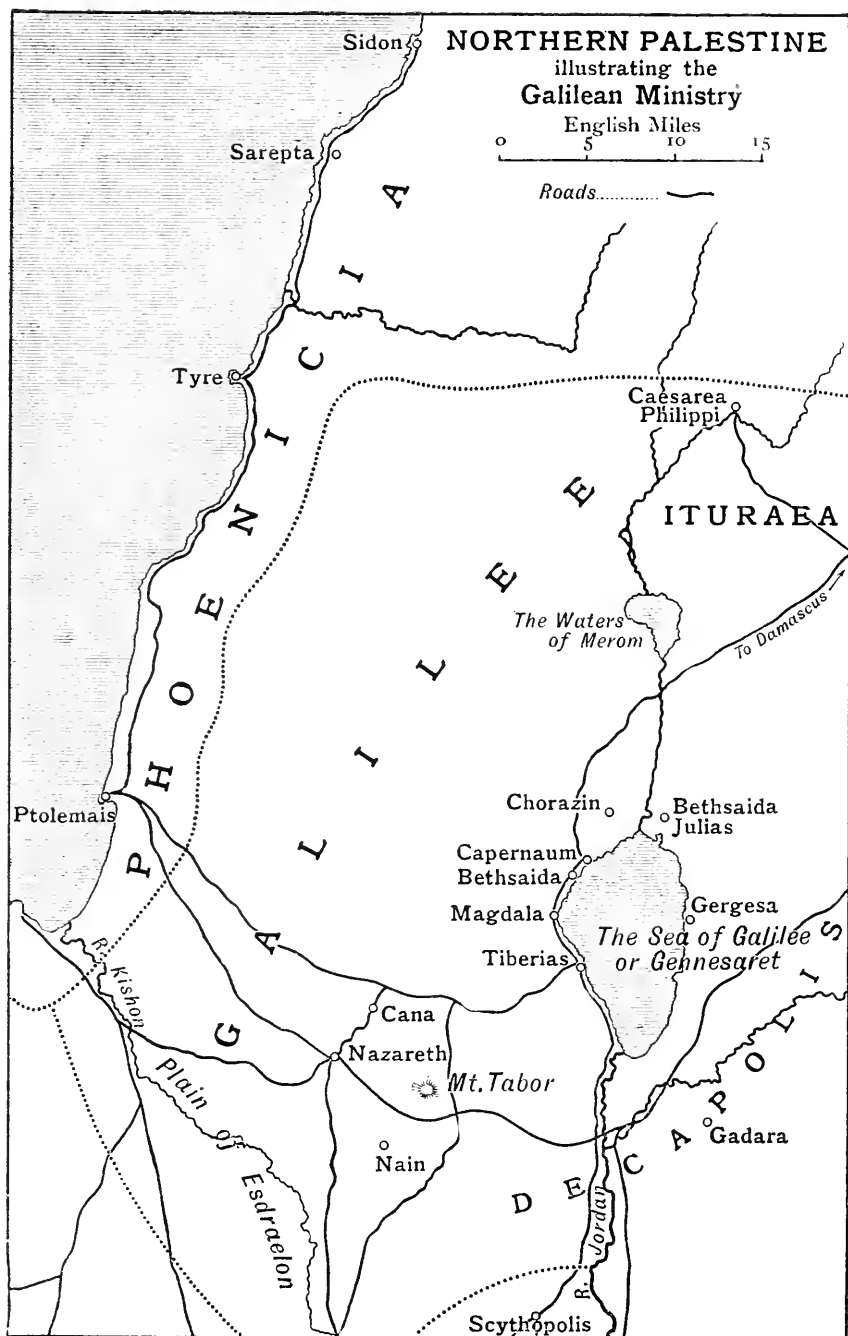
IV

THE GREAT MINISTRY IN GALILEE

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert.—Isa. xxxv. 5, 6.

Manifest in making whole
Palsied limbs and fainting soul ;
Manifest in valiant fight
Quelling all the devil's might :
Manifest in gracious will,
Ever bringing good from ill ;
Anthems be to Thee address'd,
God in man made manifest.

CHR. WORDSWORTH.



IV.

THE GREAT MINISTRY IN GALILEE

Declaration of Messiahship at Nazareth.

¹⁴ Now after that John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying,
¹⁵ The time is fulfilled, and the kingdom of God is at hand : repent ye, and believe in the gospel. S. Mark i. 14, 15.

¹⁶ And he came to Nazareth, where he had been brought up : and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. S. Luke iv. 16-30.
¹⁷ And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

This section extends from the festival (probably Purim, in March) mentioned in S. John v. to the Feast of Tabernacles, at the end of October (S. John vii.), A.D. 28. It is the part of our Lord's ministry most fully described by the Synoptists, whereas only one chapter in S. John (vi.) belongs to it. For the most part the scene lies round the Sea of Galilee, though after the Passover some of the events take place in Northern Galilee, extending as far as the borders of Tyre and Sidon, and the town of Caesarea Philippi.

15 The time is fulfilled. So long as John the Baptist was preaching, the era of preparation for the Messiah and of the work of the O.T. prophets, of whom John was the last and greatest, was still proceeding. But now the Lord proclaims that the new era has begun, and, taking up Himself the words of the Baptist, He carries them a stage further. Men are called on not only to repent but to believe "the good tidings."

16 the synagogue. The synagogues, or meeting-houses, dating from the exile in Babylon, were now a universal Jewish institution. They were simple in construction, places for prayer, reading, and preaching, but never for sacrifice. The chief furniture was the so-called "Holy Ark," or chest containing the rolls of the Scriptures, before which a perpetual lamp burned ; a "bema," or pulpit, on which the reader or preacher stood ; and seats for the congregation. The sexes were divided, the women sitting in a gallery or behind a

¹⁸ The Spirit of the Lord is upon me,
 Because he anointed me to preach good tidings to the poor :
 He hath sent me to proclaim release to the captives,
 And recovering of sight to the blind,
 To set at liberty them that are bruised,

¹⁹ To proclaim the acceptable year of the Lord.

²⁰ And he closed the book, and gave it back to the attendant, and sat down : and the eyes of all in the synagogue were fastened on him. ²¹ And he began to say unto them, To-day hath this scripture been fulfilled in your ears. ²² And all bare him witness, and wondered at the words of grace which proceeded out of his mouth : and they said, Is not this Joseph's son ? ²³ And

lattice. The synagogue was under the charge of its "rulers" or "elders" or "shepherds," as they were variously called, one of whom was "the ruler of the synagogue." These officials did not necessarily conduct the service. The ruler of the synagogue selected on each occasion the officiants, who did not require any special ordination for such work. There was also an official (alluded to in *v.* 20), the *Chazzan*, who corresponded to our sacristan or vergier.

The service followed a fixed order. It began with prayer and the *Shema*, or Jewish Creed (*Deut.* vi. 4-9, xi. 13-21 ; *Num.* xv. 37-41). Then followed the characteristic "Benedictions," interwoven with prayer. This led up to the most solemn part of the service, the reading of a passage from the Law, which was read in the original Hebrew, usually on the Sabbath by a number of selected readers, and rendered into Aramaic or paraphrased by an interpreter. Lastly followed a lesson from the Prophets and a sermon (*cp.* *Acts* xiii. 15). It was this last part of the service which is described here by *S. Luke*. Jesus read a shorter passage than usual, and then proceeded to preach from it.

18 The Spirit of the Lord is upon me, etc. This is a remarkable passage from the second part of *Isaiah* (lxi. 1, 2), in which the prophet describes the great work to which he has been called as the spiritual restorer of exiled Israel. It was recognised by the Jews as Messianic ; the prophet's words pointed beyond himself to some greater Restorer still to come. The "anointing" by the Holy Spirit spoken of naturally suggested the Messiah, "the Anointed," "the Christ." The passage was appropriate also as correcting the popular view of the Messiah's work. It does not describe Him as a worldly conqueror, but as a spiritual deliverer, the comforter of those in sorrow and the enlightener of those in darkness, and especially as the reconciler of God and man, for He is to declare **the acceptable year of the Lord**, i.e. a time (of which the year of Jubilee was a type) in which God would be "well-pleased" again with man (*cp.* the song of the angels of Bethlehem, *S. Luke* ii.).

22 Is not this Joseph's son ? The secret of our Lord's virgin birth was naturally unknown to the people of Nazareth. They regarded

he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. ²⁴ And he said, Verily I say unto you, No prophet is acceptable in his own country. ²⁵ But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; ²⁶ and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. ²⁷ And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. ²⁸ And they were all filled with wrath in the synagogue, as they heard these things; ²⁹ and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might

Him as the son of the carpenter, now dead, who had been to Him in the place of a father through His early life. The question had behind it a background of prejudice and unbelief; although they could not help involuntarily "bearing witness" to the extraordinary words He had spoken, and the way in which He had said them, they were already determined not to accept Him; as our Lord, reading their thoughts, plainly saw. Hence His own words that follow.

23 Physician, heal thyself. A popular proverb, like our "Charity begins at home," which takes its exact meaning from the context. Here it would imply that the people of Nazareth demanded to have miracles of healing wrought before their eyes, such as they had apparently heard of as done by Jesus at Capernaum. They scornfully thought that such miracles could only be believed in by the ignorant, who did not know the insignificance of the doer, as they did.

25-7 There were many widows in Israel. The two examples of miracle quoted by our Lord from O.T. (1 Kings xvii.; 2 Kings v.) were alike in this, that they were performed for those outside the sacred nation. The widow of Zarephath and Naaman showed more faith than those who had higher knowledge and more religious privileges. Hence it is implied that miracles may be done for others, though not for the people of Nazareth, and, more generally, that the Gentiles will reap the blessings of the Gospel which the Jews rejected.

28 And they were all filled with wrath. They understood but too well the meaning of the examples quoted, and (like the Jews of Jerusalem both with our Lord and S. Stephen) hardened their hearts, and endeavoured to destroy the daring truth-teller.

29 the brow of the hill. Nazareth itself stands on the hill slopes, one thousand feet above the level of the plain to the south. Tradition points out a precipice two miles south of Nazareth as the place men-

throw him down headlong. ³⁰But he passing through the midst of them went his way.

Second Call of Four Disciples.

¹³And leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: ¹⁴that it might be fulfilled which was spoken by Isaiah the prophet, saying,

¹⁵The land of Zebulun and the land of Naphtali,
Toward the sea, beyond Jordan,
Galilee of the Gentiles,

¹⁶The people which sat in darkness
Saw a great light,
And to them which sat in the region and shadow of death,
To them did light spring up.

¹Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of

tioned in the text. Dean Stanley considers it much more likely that the place was one of the limestone crags that overhang the town itself.

30 But he passing through the midst of them, etc. See similar instances of our Lord's supernatural power in S. John viii. 59 and x. 39. These escapes make His voluntary yielding to His enemies, when His "hour" was come, the more remarkable.

13 Capernaum, evidently at the time a place of some importance, was so frequently the scene of our Lord's work that it came to be called "his own city." It has entirely perished, and its very site is uncertain, though it is probably to be found at Tell-Hum, on the northern shore of the Sea of Galilee, where there are the ruins of a synagogue.

15 The land of Zebulun, etc. S. Matthew very beautifully applies Isaiah ix. to this ministry in Galilee. As originally written, it applied primarily to the deliverance from Assyria of those in the north of Palestine who were particularly exposed to Assyrian attack. But this deliverance is associated by Isaiah himself with the birth of the Messiah (vv. 6, 7), and the Church interprets the chapter in this sense by reading it as the first lesson for Christmas Day.

Galilee of the Gentiles. So-called because there was considerable intermixture of races in Galilee, which to the north bordered on heathendom, and to the south on the (Samaritan) immigrants from Babylonia. This was one of the reasons why the Galilaeans were despised by the Jews of Jerusalem.

Gennesaret; ²and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. ³And he entered into one of the boats, S. Luke v. 1-11. which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. ⁴And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught. ⁵And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets. ⁶And when they had this done, they inclosed a great multitude of fishes; and their nets were breaking; ⁷and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. ⁸But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. ⁹For he was amazed, and all that were with him, at the draught of the fishes which they had taken; ¹⁰and so were also James and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. ¹¹And when they had brought their boats to land, they left all, and followed him.

3 one of the boats, which was Simon's. It should be noticed that Simon (with Andrew, S. Matt. iv. 18), as well as James and John, had already become disciples of Jesus, as recorded by S. John (i.), but up to this time they had continued to follow their occupation of fishermen. They are now called to a closer service, and follow their Master during the rest of His ministry.

6 they inclosed a great multitude of fishes. This miraculous draught of fishes not only showed the supernatural knowledge which our Lord possessed, but it was a "sign" that human labour is alone really fruitful when it is governed by the word of Christ; it was also (like the later miracle in S. John xxi.) a sign of the success which would accompany the apostolic preaching.

8 Depart from me, etc. Conviction of sin is one of the invariable results of man being brought into the immediate presence of God. He sees himself as he is, and shrinks from God's holiness, until he receives pardon (cp. Isa. vi. 5-8).

10 thou shalt catch men, lit. "shalt take alive." The Christian teacher captures men, not for death like fish, but living and for a fuller life. S. Peter was the first to preach the Gospel both to Jews and Gentiles (Acts ii. and x.).

Miracles at Capernaum.

²¹ And they go into Capernaum ; and straightway on the sabbath day he entered into the synagogue and taught. ²² And they were astonished at his teaching : for he taught them as S Mark i. having authority, and not as the scribes. ²³ And 21-34. straightway there was in their synagogue a man with an unclean spirit ; ²⁴ and he cried out, saying, What have we to do with thee, thou Jesus of Nazareth ? art thou come to destroy us ? I know thee who thou art, the Holy One of God. ²⁵ And Jesus rebuked him, saying Hold thy peace, and come out of him. ²⁶ And the unclean spirit, tearing him and crying with a loud voice, came out of him. ²⁷ And they were all amazed, inso-much that they questioned among themselves, saying, What is this ? a new teaching ! with authority he commandeth even the unclean spirits, and they obey him. ²⁸ And the report of him went out straightway everywhere into all the region of Galilee round about.

²⁹ And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. ³⁰ Now Simon's wife's mother lay sick of a fever ; and straightway they tell him of her : ³¹ and he came and took her by

22 not as the scribes. Our Lord's teaching stood out in contrast with the narrow and conventional teaching given by the scribes (the professional class of interpreters of the Law and the traditions, see note, p. 354). In the Sermon on the Mount it will be seen how He expounds the Law not merely as an interpreter but as one who is above it. He speaks with an independent authority, "I say unto you."

23 a man with an unclean spirit. This is the first instance in the Gospels of demoniac possession. We are clearly given to understand not only by the Evangelists, but by the words of our Lord Himself which they quote, that these sufferers were actually under the dominion of an indwelling personal evil power, which overmastered their will and compelled them to speak its own words. Such "possession" is no doubt still possible, and perhaps more frequent than is commonly thought, especially in heathen countries.

24 I know thee who thou art. Cp. Acts xvi. 16-18 ; and S. James ii. 19.

30 Simon's wife's mother lay sick of a fever. The first instance quoted of our Lord's healing power. Disease and sickness, though they often serve good ends, are in themselves imperfections in human nature, and implements of Satan's warfare. Our Lord restored human nature by becoming perfect Man—and the touch of His sacred manhood was the means usually by which He cast out diseases.

the hand, and raised her up; and the fever left her, and she ministered unto them.

³² And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with devils. ³³ And all the city was gathered together at the door. ³⁴ And he healed many that were sick with divers diseases, and cast out many devils; and he suffered not the devils to speak, because they knew him.

Teaching and Miracles in Galilee generally.

³⁵ And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed.

³⁶ And Simon and they that were with him followed after him; ³⁷ and they found him, and say unto him, All are seeking thee. ³⁸ And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth. ³⁹ And he went into their synagogues throughout all Galilee, preaching and casting out devils.

⁴⁰ And there cometh to him a leper, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. ⁴¹ And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean. ⁴² And straightway the leprosy departed from him, and he was made clean. ⁴³ And he strictly charged him, and straightway

32 when the sun did set. Because it was the Sabbath (*v.* 21), and no labour might be undertaken till sunset.

37 All are seeking thee. This is one of the many sayings in the Gospels which had a wider meaning than its original speakers intended (*cp.* S. John xii. 19). The whole world was unconsciously seeking for Christ, and is still (*cp.* our Lord's own words in S. John xii. 32).

40 And there cometh to him a leper. The cleansing of leprosy was one of the most startling and significant of our Lord's miracles. Leprosy was regarded with peculiar horror by the Jews; the restrictions placed upon the leper by the Law, and the elaborate ceremonial which was performed before a man who was thought to be suffering from it could be declared "clean" (see especially Lev. xiii. 45, 46; xiv.), pointed to the fact that leprosy was an especial type of sin. Our Lord in *touching* the leper showed His own superiority to the Law, for the leper was forbidden human intercourse; and for the leprosy to be cleansed immediately was almost as great a miracle as raising the dead. Hence our Lord's cleansing the lepers was a sign of His will and power to remove the corruption of sin from human nature.

sent him out,⁴⁴ and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them.⁴⁵ But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places: and they came to him from every quarter.

The Healing of the Paralytic at Capernaum.

¹ And when he entered again into Capernaum after some days, it was noised that he was in the house. ² And many were gathered together, so that there was no longer room *for them*, S. Mark ii. no, not even about the door: and he spake the word 1-12. unto them. ³ And they come, bringing unto him a man sick of the palsy, borne of four. ⁴ And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay. ⁵ And Jesus seeing their

44 See thou say nothing to any man. This injunction was frequently given and almost as frequently disobeyed. Our Lord's miracles were not the most important part of His work, and He did not apparently wish especial attention to be drawn to them. They were "signs" addressed to the faith of a few, rather than to the world at large; and often they seem to be just the overflowing of His Divine compassion towards suffering humanity. It was not till after His resurrection that He desired to be proclaimed to the world, and then as something more than a worker of miracles—rather as One who had made atonement for the world's sin by His death and triumphed over death and Satan by His resurrection. Perhaps, too, in individual cases, as "He knew what was in man," He desired for the sake of the sufferer himself that he should not make a parade of his cure, but rather study quietly what it really *meant*, and so become a disciple.

3 a man sick of the palsy, or, as we should say, "paralysed." As leprosy is a type of sin in its polluting and wasting character, so paralysis seems to typify the helplessness and incapacity of human nature bound in the fetters of sin.

4 they uncovered the roof. The room in which our Lord was sitting was probably an inner courtyard, which had only a single slight roof to protect it. The tiles were easily removed from a part of this, and the mattress lowered by ropes.

5 seeing their faith. This expression points to the truth that the faith of one man may be accepted on behalf of another if the

faith saith unto the sick of the palsy, Son, thy sins are forgiven. ⁶ But there were certain of the scribes sitting there, and reasoning in their hearts, ⁷ Why doth this man thus speak? he blasphemeth: who can forgive sins but one, *even* God? ⁸ And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts? ⁹ Whether is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk? ¹⁰ But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), ¹¹ I say unto thee, Arise, take up thy bed, and go unto thy house. ¹² And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

The Call of Matthew.

⁹ And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

latter interpose no bar of unbelief. Hence intercessory prayer is justified, and also the baptism of infants, for whom the faith of those who bring them is accepted.

thy sins are forgiven. Our Lord, reading men's hearts, knew that a deeper need than a bodily cure was the removal from the conscience of the burden of sin.

9 Whether is easier. This is a puzzling question. The usual explanation is that to say "thy sins are forgiven" is easier than to perform a miracle of healing, but more difficult to *accomplish*. As a proof, however, that this inward miracle has really been done our Lord proceeds to perform the outward miracle and bids the man "Arise."

10 the Son of man hath power on earth to forgive sins. This is the answer to the question of the scribes in *v. 7*. A new era has begun, in which forgiveness can really be given on earth, by human lips speaking authoritatively for God. There was no such authority given under the Old Covenant. The sacrifices for sin could only be offered for sins of ignorance or infirmity. The O.T. prophets, however, had foretold forgiveness for all sins under a New Covenant (cp. Jer. xxxi. 31-4). And now it had come to pass. Henceforth forgiveness would be offered freely to man through Christ (cp. S. John xx. 23, and S. Luke xxiv. 47).

9 Matthew. Called, in S. Mark and S. Luke, "Levi, the son of Alphæus." Afterwards one of the twelve apostles. He was uni-

¹⁰And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples. ¹¹And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with the publicans and sinners? ¹²But when he heard it, he said, They that are whole have no need of a physician, but they that are sick. ¹³But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

Controversies with the Pharisees at Capernaum.

¹⁸And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not? ¹⁹And Jesus said unto them, Can the sons of the bride-chamber fast, while the bridegroom is with

versally believed in the early Church to be the author of the first Gospel, which he wrote at first in Hebrew. It is more generally supposed now that our present S. Matthew's Gospel is an original work not a translation: and that it may have been written by some other author, who based his work on the original Hebrew Gospel of S. Matthew, which is no longer extant.

the place of toll. Levi, no doubt, collected the dues paid by boats trading or fishing on the Sea of Galilee.

10 in the house, i.e. Levi's house, as we see from S. Luke v. 29.

13 I desire mercy, and not sacrifice. A quotation from Hosea vi. 6, which did not, of course, mean that sacrifices were not required, but that they were valueless without effort after righteousness on the part of those who offered them. This was what the Pharisees ignored. They were anxious to keep the letter of the Law, but by their lack of mercy, and the way they despised others (as seen in v. 11), they forgot its inward spirit.

18 fasting. The Pharisees observed two fasts in the week (not commanded by the Law), Monday and Thursday. The disciples of the Baptist may have done the same; no doubt they tried by frequent fasting to imitate the severity of life of their master. Christ had apparently imposed no rules of fasting on His followers; and in the course of His ministry His free intercourse with men brought both Him and His followers frequently into social entertainments. It was perhaps His attending the feast in Levi's house on a Pharisaic fasting day which gave rise to this question.

19 Can the sons of the bride-chamber fast? A metaphor (also used by S. John Baptist, S. John iii.) drawn from the Jewish festivities

them? as long as they have the bridegroom with them, they cannot fast. ²⁰But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day. ²¹No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made. ²²And no man putteth new wine into old wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins: but *they put* new wine into fresh wine-skins.

³⁹And no man having drunk old *wine* desireth new: S. Luke v. for he saith, The old is good. 39.

²³And it came to pass, that he was going on the sabbath day through the cornfields; and his disciples began, as they went, to pluck the ears of corn. ²⁴And the Pharisees said unto him,

in connection with a marriage. The "sons of the bride-chamber" were the friends of the bridegroom who accompanied him and brought the bride in triumphal procession from her home to his. The actual presence of Christ on earth, the marriage of God and man in the Incarnation, is naturally a time of gladness. See the similar answer given by the prophet Zechariah (viii. 18, 19).

20 then will they fast in that day. The meaning usually given to this difficult saying is that after our Lord's death and His bodily removal from this world the Church will enter upon a period of suffering and persecution, during which fasting, rather than festivity, will be her natural attitude. Consequently the Christian Church imposes regular fast days on her faithful members, e.g. Fridays, Lent, Rogation and Ember Days, Vigils.

21, 22 The two parables of the patched **garment** and the burst **wine-skins** seem both to have the same general meaning. The Gospel is not a mere addition to Judaism. It is a new thing in the earth. For a Jew to adopt Christianity is not like patching his old worn-out clothes; it is the putting on a new robe altogether. The Gospel again is compared to new wine, still fermenting, which cannot be restrained within the worn-out receptacles of Jewish rules and ceremonies. As a matter of history, the Judaistic Christians who tried to retain the whole Jewish system soon either came to an end or drifted into heresy.

The further saying recorded by S. Luke alone emphasises the difficulty of one brought up in the associations and rules of Judaism making a break with it and adopting the Gospel with its new life and spirit. Our Lord never represented His teaching as easy, nor encouraged men to accept it without counting the cost.

23 to pluck the ears of corn. "Rubbing them in their hands," S. Luke adds. This act was forbidden by Pharisaic tradition as being

Behold, why do they on the sabbath day that which is not lawful? ²⁵And he said unto them, Did ye never read S. Mark ii. 23-8. what David did, when he had need, and was hungred, he, and they that were with him? ²⁶How he entered into the house of God when Abiathar was high priest, and did eat the shew-bread, which it is not lawful to eat save for the priests, and gave also to them that were with him? ²⁷And he said unto them, The sabbath was made for man, and not man for the sabbath: ²⁸so that the Son of man is lord even of the sabbath.

⁵Or have ye not read in the law, how that on the sabbath day

of the nature of threshing corn, and therefore a labour unlawful on the Sabbath!

25 Did ye never read what David did? The O.T. itself bore witness to the truth that human need may, without condemnation, override the strict letter of a ceremonial law. David himself (1 Sam. xxi.), in his time of sore need, received and ate the sacred **shew-bread**, twelve loaves of which were placed, week by week, upon the golden table in the Holy Place, as a memorial of the twelve tribes before God ("shew-bread" = bread of the Face or Presence of God). These loaves could, according to the Law, be eaten only by the priests (Lev. xxiv. 5-9).

26 when Abiathar was high priest. The priest who gave the shew-bread to David was Abimelech, the father of Abiathar. The latter is perhaps mentioned here as the more prominent, owing to his after association with David's wanderings.

27 The sabbath was made for man, etc. In this saying our Lord strikes authoritatively at the very root of the error of the Pharisees. They regarded the Law as a system of rules imposed arbitrarily upon man by God. Our Lord teaches that behind the Law and animating it is God's love for man. Mere obedience to the letter, while ignoring the inward principle, is valueless. The Sabbath was intended for man's benefit as a day of rest from labour and of spiritual refreshment. The Pharisees turned it into a day of restrictions and fault-finding.

28 the Son of man is lord even of the sabbath. He proclaims here His own supremacy over the Law, not merely as being its Divine giver, but as the Head of the human race, for whose benefit the Law was given.

5 the priests in the temple profane the sabbath, i.e. by performing the different labours necessary to their ministry, offering sacrifice, trimming the lamp, etc., works which the Law commanded to be performed every day, irrespective of the Sabbath rest. Here, again, of course, a higher law abrogated a lower one. The continual worship of God in the Temple was a primal necessity, and excused the strict observance of the Sabbath.

the priests in the temple profane the sabbath, and are guiltless?
⁶But I say unto you, that one greater than the temple is here. S. Matt.
 xii. 5, 6.

¹And he entered again into the synagogue; and there was a man there which had his hand withered. ²And they watched him, whether he would heal him on the sabbath day; that they might accuse him. ³And he saith unto the man that had his hand withered, Stand forth. S. Mark
 iii. 1-6.

⁴And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace. ⁵And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored. ⁶And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

The Choice of the Apostles.

¹⁵And Jesus perceiving it withdrew from thence: and many followed him; and he healed them all, ¹⁶and charged them that they should not make him known: ¹⁷that it might be fulfilled which was spoken by Isaiah the prophet, saying, S. Matt.
 xii. 15-21.

6 one greater than the temple. Who could be greater than the Temple except the God who was worshipped there? This is one of our Lord's confessions of His own Divinity.

4 Is it lawful on the sabbath day to do good, etc.? This question again refers men to the great principle of *love* which underlies the Law. To forbid works of mercy on the Sabbath is to go contrary to this principle, and is a much more grievous breaking of the Law than to work on the Sabbath. See the additional illustration given here by S. Matthew (xii. 11, 12).

5 with anger. Anger is not in itself wrong, but a true part of our human nature, of which Christ partook. It is only wrong when exercised in excess, and for personal or selfish reasons. Here it is the moral indignation of a righteous soul at malice and obstinate self-blinding.

6 the Herodians. The political party who supported Herod and, therefore, the Romans—usually the bitter opponents of the "nationalist" Pharisees. Common hatred of Christ united them here.

- ¹⁸ Behold, my servant whom I have chosen ;
 My beloved in whom my soul is well pleased ;
 I will put my Spirit upon him,
 And he shall declare judgement to the Gentiles.
- ¹⁹ He shall not strive, nor cry aloud ;
 Neither shall any one hear his voice in the streets.
- ²⁰ A bruised reed shall he not break,
 And smoking flax shall he not quench,
 Till he send forth judgement unto victory.
- ²¹ And in his name shall the Gentiles hope.

¹² And it came to pass in these days, that he went out into the mountain to pray ; and he continued all night in prayer to God.

S. Luke vi. ¹³ And when it was day, he called his disciples : and
 12-18. he chose from them twelve, whom also he named
 apostles ; ¹⁴ Simon, whom he also named Peter, and
 Andrew his brother, and James and John, and Philip and Bar-

18 Behold, my servant, etc. S. Matthew, writing especially for the Jews, draws particular attention to the fulfilment of prophecy. He points out in the methods which our Lord employed in His ministry a fulfilment of the picture drawn in Isa. xlii. 1-4 of "the Servant of the Lord." Sometimes by this title is meant in the second part of Isaiah the nation of Israel, in its ideal calling, as the witness to God before the heathen world. But recognising that Israel as a nation has failed to do this, Isaiah foretells that the true servant of the Lord will be a Person, the Messiah, who will accomplish what Israel has not done. In this passage the Divine calling of the Messiah is described, His work towards the Gentiles, and His methods, not those of earthly conquest, but of gentleness and love, helping man's infirmity instead of crushing it, fostering what good there is in man rather than ignoring it (v. 20).

12 he continued all night in prayer to God. This vigil of lonely prayer emphasises the importance of the step which it prepared for. The calling of the Twelve was the first great step towards the founding of the Church ; they were chosen not merely as the nucleus of the new society, but as its first officers and rulers, from whom all the "apostolic ministry" (the bishops, priests, and deacons of the Church), was to be derived in succession by the laying on of hands.

13 whom also he named apostles, i.e. those officially "sent forth" to represent Christ and to continue His work among men. There are four lists of the names of the Twelve—S. Matt. x., S. Mark iii., S. Luke vi., and Acts i.—the last two being from the same pen. The order is very similar. S. Peter always comes first, and most of the

tholomew, ¹⁵and Matthew and Thomas, and James *the son of* Alphæus, and Simon which was called the Zealot, ¹⁶and Judas *the son of* James, and Judas Iscariot, which was the traitor; ¹⁷and he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; ¹⁸and they that were troubled with unclean spirits were healed.

*The Sermon on the Mount, or the Great Discourse
on the Kingdom of Heaven.*

i. THE IDEALS OF THE MEMBERS OF THE KINGDOM
AND THEIR RELATION TO THE OUTSIDE WORLD.

¹And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: ²and he opened his mouth and taught them, saying,

others are grouped in pairs which never vary. The only difficulty lies in certain names that vary, probably because the same man had more than one name. **Bartholomew** is the same, probably, as the "Nathanael" mentioned by S. John, and Matthew is elsewhere called Levi. **Simon called the Zealot** (i.e. one of the Jewish sect of strict nationalists) is the same as Simon "the Cananean," the two words being identical in meaning. **Judas the son of James** is elsewhere called Lebbæus and Thaddæus. **Judas Iscariot** was the only non-Galilaean: his surname means "man of Kerioth" (in Judæa). Matthias was afterwards elected in his place (Acts i.). **Thomas** also bore the name of Didymus ("twin"). **Simon** had received the surname **Peter** from Christ Himself (S. John i.) as a token of the place he was to fill in the Christian Church, and the two brothers **James and John** were surnamed by Christ (S. Mark iii. 17) "**Boanerges**" (sons of thunder), in allusion apparently to the fire and zeal of their characters.

The number twelve was no doubt significant, as it corresponded to that of the tribes of Israel, and was regarded by the Jews as the number of perfection or completion. Others, however, beside the first Twelve bore the name "apostle," especially S. Paul, who ranked with them in office and authority. It is the symbolism of twelve rather than its strict numerical value which is of importance.

1 the mountain. The high ground to the N.W. of the Sea of Galilee behind Capernaum and Bethsaida. It is noteworthy how many of the important events in the history of revelation are connected with mountains. The discourse which is given here is perhaps the same as that of which S. Luke gives a part in vi. as delivered "in a level

³Blessed are the poor in spirit : for theirs is the kingdom of heaven.

S. Matt. v. 1-16. ⁴Blessed are they that mourn : for they shall be comforted.

⁵Blessed are the meek : for they shall inherit the earth.

place." Two alternatives are possible. S. Matthew may have gathered here in one continuous discourse a number of utterances, or our Lord may on other occasions to different sets of hearers have repeated portions of the Sermon on the Mount, slightly varied.

when he had sat down. This would be understood to be the attitude of an authoritative teacher or legislator (cp. Deut. xxxiii. 3 and Acts xxii. 3). Our Lord was about to complete the work of Moses by delivering the new Law.

his disciples. The discourse was not delivered to the multitudes as a whole, but to those who had already associated themselves with Christ and were the nucleus of His kingdom. Consequently the whole discourse deals with that kingdom—the character required of its members; its relation to the Law of Moses and to the world and human life generally. It is throughout, as it were, a direct challenge both to current Jewish ideas of the kingdom of the Messiah and to heathen or "natural" ideals of life and religion. The discourse on the surface is ethical or moral, but it rests on a foundation of definite teaching about God and man's relation to Him. Morality is based on doctrine.

3-12 There is a marked contrast between these eight Beatitudes and the four Blessings and the four Woes given in S. Luke vi.¹ It is not a mere difference between longer and shorter in the case of the Blessings, but rather between "character" and "condition" (J. A. Robinson, in *The Study of the Gospels*, Longmans). Of course the conditions of poverty and wealth in S. Luke's account are not blessed or cursed in themselves, but in their bearing on character and conduct. Still the difference is so great as to suggest that two quite distinct utterances of our Lord are recorded by S. Matthew and S. Luke.

The Beatitudes express the fundamental laws of the kingdom of heaven. They are in sharp contrast to the Pharisaic ideas of the kingdom, though it should be noted that they are thoroughly in harmony with the highest teaching of O.T., and one at least, the

¹ S. LUKE vi. 20-26 :

Blessed are ye poor : for yours is the kingdom of God. 21 Bless.d are ye that hunger now : for ye shall be filled. Blessed are ye that weep now : for ye shall laugh. 22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake. 23 Rejoice in that day, and leap for joy : for behold, your reward is great in heaven : for in the same manner did their fathers unto the prophets. 24 But woe unto you that are rich ! for ye have received your consolation. 25 Woe unto you, ye that are full now ! for ye shall hunger. Woe unto you, ye that laugh now ! for ye shall mourn and weep. 26 Woe unto you, when all men shall speak well of you ! for in the same manner did their fathers to the false prophets.

⁶Blessed are they that hunger and thirst after righteousness : for they shall be filled.

⁷Blessed are the merciful : for they shall obtain mercy.

⁸Blessed are the pure in heart : for they shall see God.

⁹Blessed are the peacemakers : for they shall be called sons of God.

third, is a quotation from Ps. xxxvii. 11. The Beatitudes teach at the outset that the new kingdom is one of *blessing*, but that the blessing will be conditioned by a change of inward attitude of the soul towards God and towards man. They are the laws of the "converted" life. The use of the Beatitudes in Dante's *Purgatorio* is very suggestive. The study of them supplies there one of the means of cleansing the soul from the effects of the seven deadly sins.

3 the poor in spirit, i.e. those who, whether literally poor or not, are conscious of their own need, in contrast with the proud and the self-satisfied.

4 they that mourn. Sorrow is counted by the world as one of its worst evils ; but human sorrow has a claim on God, and sorrow for things that are really evil, sin in oneself or in others, is a mark of the subjects of the kingdom, and will win Divine consolation.

5 the meek. In contrast with the ambitious and self-seeking, who appear on the surface to win this world's prizes, the meek, those who submit themselves to God and to man for God's sake, are promised the inheritance of the earth. The history of the Christian Church shows that this promise has been continually fulfilled. Empires pass, the Church remains.

6 they that hunger and thirst after righteousness. Cp. our Lord's teaching to the woman of Samaria and to the people of Capernaum (S. John iv. and vi.). Man's deepest need is for moral and spiritual nourishment, rather than for bodily satisfaction and enjoyment.

7 the merciful. Cp. the teaching of the Lord's Prayer and of the Parables of the Good Samaritan (p. 187) and the Unmerciful Servant (p. 161).

8 the pure in heart. In contrast with the mere ceremonial purity of the Law, or rather in addition to it. Purity implies singleness of heart and motive, the effort to free oneself from the dominion of all passions and from all lower motives. Purity aims at God alone and not at self-gratification, and therefore its natural reward is the increasing vision of God. Purity has been well described as "a distinguishing virtue of Christianity."

9 peacemakers. The previous Beatitudes have illustrated the necessity of aiming at the knowledge and possession of God ; this sets forth the imitation of God as the highest effort of the converted character. For God, as seen by the Incarnation of His Son and the mission of the Spirit, is pre-eminently the Peacemaker.

¹⁰ Blessed are they that have been persecuted for righteousness' sake : for theirs is the kingdom of heaven. ¹¹ Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. ¹² Rejoice, and be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets which were before you.

¹³ Ye are the salt of the earth : but if the salt have lost its savour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. ¹⁴ Ye are the light of the world. A city set on a hill cannot be hid. ¹⁵ Neither do *men* light a lamp, and put it under the bushel, but on the stand ; and it shineth unto all that are in the house. ¹⁶ Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

10 persecuted. This is the crowning paradox of the Beatitudes. Not popularity, but the world's hatred, is and always has been the reward of those who "set God always before them"; of this the greatest example was to be given in the Passion of Christ. Persecution sets the final seal of God's acceptance on the citizens of the kingdom of heaven. The eighth Beatitude ends as the first.

Such a statement shows emphatically that the world is dominated by the power of evil ; it is not merely imperfect, but hostile to God and righteousness, and a conflict between it and the kingdom of heaven is inevitable.

13 Ye are the salt of the earth. It might have been thought from the preceding verses that the kingdom would be so separate from the world that it would be, as it were, shut up in itself, and its only influence on the world would be to arouse antagonism and persecution. This erroneous view is corrected by the passage *vv.* 13-16. The members of the kingdom have an influence on the world analogous to that of **salt**, which preserves and keeps from corruption ; and **light**, which comforts and guides men. It is the duty of Christians to live up to this. As salt, they must not allow their influence to be lost and become useless ; as a light they must not allow it to be hidden. Though humble and meek, they must not shrink into corners, but allow their changed lives to have, if possible, a converting influence on others.

15 the bushel . . . the stand. These were among the well-known pieces of furniture in a simple Jewish home. The bushel was the wooden flour measure, and the lamp-stand a pedestal on which the one lamp that lighted the interior was placed.

16 glorify your Father which is in heaven. These words point the difference in spirit between the ostentation of religion and good works which marked the Pharisees and the right prominence of Christian good works. The motive is to be essentially different. The Christian seeks not to attract attention to himself, but to the Father ; the Pharisee desired his own glory (*cp.* S. John v. 44).

ii. THE RELATION OF THE LAWS OF THE KINGDOM OF HEAVEN TO
THE TEACHING OF THE OLD TESTAMENT.

¹⁷Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. ¹⁸For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. ¹⁹Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. ²⁰For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

S. Matt. v.
17-48.

²¹Ye have heard that it was said to them of old time, Thou

17 Think not, etc. Our Lord here and in the following verses states most definitely and solemnly that there is an indissoluble and lasting connection between the Old Testament and the New. His teaching is to **fulfil** the Law and the prophets, i.e. to fill them full, to fill in with colour and detail and meaning the outline sketched in the Old Testament, to set forth the great principles which underlie all its precepts, great and small. Even if His teaching appears to abrogate the letter of the Law, it is only to bring out more fully its meaning and value.

18 one jot or one tittle. Lit., one *yod* = ' (the smallest letter of the Hebrew alphabet), or one "horn," the smallest part of a letter (such as marks the difference between \daleth =d and \daleth =r). The expression is, of course, a striking metaphor, and must not be taken literally, as it would involve the miraculous preservation of the original Hebrew text of O.T. from the smallest variation, which, as a matter of fact, has not taken place.

19 Whosoever therefore shall break, etc. The exact meaning of "break" here is to "loose," which implies destroying the meaning or value of a commandment, which might be done not only by deliberately breaking it, but by teaching something else which was contrary to its inner meaning and principle. In this sense the Pharisees and scribes "loosed" the law often by their own tradition. Hence their righteousness, which seemed to consist in an exact fulfilment of the Law, often did not fulfil it at all.

21 Ye have heard that it was said to them of old time, i.e. by Moses in the Law, and by those who interpreted this Law and affixed penalties in the local courts of Israel. Examples follow from three of the ten Commandments of the way in which the underlying spirit of the Commandments must be observed by those who will be subjects of the kingdom of heaven, even though no earthly penalty is attached.

shalt not kill; and whosoever shall kill shall be in danger of the judgement: ²²but I say unto you, that every one who is angry with his brother shall be in danger of the judgement; and whosoever shall say to his brother, *Raca*, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. ²³If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, ²⁴leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. ²⁵Agree with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. ²⁶Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

²² **every one who is angry with his brother.** The words "without a cause" (A.V.) are apparently a gloss. The meaning is, however, clear without them. It is anger between *brethren*, a personal quarrel, not the righteous wrath which a man may rightly feel in the cause of truth and right.

shall be in danger of the judgement, i.e. his offence is of the same nature as that on which a local tribunal (with limited jurisdiction) would rightly pronounce judgment.

Raca="vain fellow." Contemptuous and sneering expression of anger.

the council, i.e. the Sanhedrin, the highest court of final appeal, with power, formerly, of life and death.

Thou fool=personal abuse. Not to be confused with the word rendered "fool" in A.V. in S. Luke xxiv. 25 and 1 Cor. xv. 36, which means "a person without understanding."

the hell of fire. Lit., "the Gehenna of fire." The worst punishment under the Jewish Law was to throw the bodies of criminals after execution, unburied, into the burning rubbish-heaps of Jerusalem, in the Valley of Hinnom, S.W. of the city. There is no doubt a further allusion to punishment after death, in hell, of which Gehenna was understood by the Jews to be a type, but that is not the primary meaning of the expression here.

²⁵ **Agree with thine adversary quickly.** A difficult metaphor drawn from ordinary judicial procedure. The "adversary" is probably the "brother" whom one has offended, and the general meaning seems to be: Be reconciled as soon as possible and make amends, lest death overtake you, and the appeal which the brother has made against you to God's supreme tribunal result in your being handed over to the angels of punishment.

²⁶ **till thou have paid the last farthing.** It is impossible to say whether this phrase contains any hope of the punishment after death

²⁷Ye have heard that it was said, Thou shalt not commit adultery: ²⁸but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. ²⁹And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. ³⁰And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell. ³¹It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: ³²but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

³³Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord

coming to an end, after sin has been expiated; but the general sense is against such an idea (Cp. the parable of the unmerciful servant, p. 161).

28 to lust after her. The words in the original imply deliberate purpose and consent of the will. Temptation successfully resisted is not sin.

29, 30 if thy right eye, etc. One of the most difficult and striking sayings of our Lord, emphasising the need of self-discipline. So all-important is eternal salvation, so much more worthy of effort the life of the soul than that of the body, that no sacrifice is too great to ensure it. The right eye and the right hand are, of course, not to be understood literally, but as symbols of man's most useful and necessary bodily powers and activities.

31 Whosoever shall put away his wife. The allusion is to Deut. xxiv. 1, an enactment (like that below in v. 38) which was intended to check indiscriminate divorce, rather than to sanction what was contrary to the original institution of marriage (see below, p. 222). The Jews, however, were much given to divorce, and allowed it on very small pretexts, thus going quite contrary to the spirit of the Mosaic Law. Our Lord here and elsewhere re-emphasises the indissolubility of marriage. He allows no divorce at all, except in the case of a wife's unfaithfulness (probably *before* marriage, as the word used is "fornication," not "adultery"); and absolutely forbids the marriage of a divorced person.

33 Thou shalt not forswear thyself. This precept is a summary of the teaching of the Law as contained both in the third and ninth commandments, and in other places, e.g. Lev. xix. 12. The underlying principle is *truth*, and truth is to be a characteristic of the king-

thine oaths: ³⁴but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; ³⁵nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. ³⁶Neither shalt thou swear by thy head, for thou canst not make one hair white or black. ³⁷But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil *one*.

³⁸Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: ³⁹but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. ⁴⁰And if any man would go to law with thee, and take away thy coat, let him have thy cloke also. ⁴¹And whosoever shall compel thee to go one mile, go with him twain. ⁴²Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

⁴³Ye have heard that it was said, Thou shalt love thy neighbour of heaven. Its members need not, therefore, use any oath to make their words more binding. Their simple yes and no ought to be sufficient. It is implied that all the forms of oath in *vv.* 34-6 are not only unnecessary but show a lack of reverence for God. The prohibition seems to refer to ordinary *speech*, and not to oaths in a court of justice. For the different subterfuges by which the Jews endeavoured to evade their oaths, see below, p. 254.

38 An eye for an eye, and a tooth for a tooth. The Mosaic ordinance, quoted from Exod. xxi. 24, Lev. xxiv. 20 (Deut. xix. 21 refers to a different set of circumstances), seems to have been intended not so much as a positive enactment, but as a check on retaliation. The man wounded was not allowed to inflict more than he had himself suffered. Our Lord proclaims that the spirit of the members of His kingdom must be altogether different. Retaliation for personal injuries and wrongs, i.e. returning evil for evil, is forbidden. The striking examples which follow (*vv.* 39-42), though they cannot be meant to be taken literally, and certainly do not forbid the punishing of a wrongdoer by a proper tribunal, emphasise this new spirit of the Gospel, in contrast with the natural tendencies of man, which the Law could only discipline and keep in check. It is better to bear patiently an injury than to sin oneself by returning evil for evil.

40 let him have thy cloke also. This was the *himation* or outer garment worn over the *chiton* or tunic with sleeves.

41 whosoever shall compel thee to go one mile. The word "compel" is a technical one, and refers to the forced service which subject nations were compelled to pay to their masters, e.g. in providing royal messengers with beasts of burden or personal attendance.

43 Thou shalt love thy neighbour, and hate thine enemy. The first precept is from Lev. xix. 18, the second was a Jewish comment,

bour, and hate thine enemy: ⁴⁴but I say unto you, Love your enemies, and pray for them that persecute you; ⁴⁵that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. ⁴⁶For if ye love them that love you, what reward have ye? do not even the publicans the same? ⁴⁷And if ye salute your brethren only, what do ye more *than others*? do not even the Gentiles the same? ⁴⁸Ye therefore shall be perfect, as your heavenly Father is perfect.

iii. THE RELATION OF THE KINGDOM OF GOD TO THREE PRACTICAL RELIGIOUS DUTIES—ALMSGIVING, PRAYER, FASTING.

¹Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven. S. Matt. vi.

1-18.

²When therefore thou doest alms, sound not a

and is not found in the Law. The question as to who was included under the term "neighbour" was frequently discussed by the Scribes. See our Lord's answer to the question in the parable of the Good Samaritan (p. 187).

44 Love your enemies, etc. Here the moral teaching of the Sermon not only reaches its highest level, but also sets forth the supreme ideal of conduct, viz. to imitate God Himself. No lower motive than this desire to be worthy of God our Father can make such exalted charity possible.

48 Ye therefore shall be perfect, i.e. your love must have no limitations; there must be no standard but the highest. **Perfect** in Scripture does not as a rule mean, as applied to men, the final condition of perfection in the life to come, but the effort in this world to be perfectly consistent in aiming at the highest in every detail of conduct, without reservations.

1 your righteousness. This word has been substituted by R.V. for "alms," in accordance with the best MSS., but the meaning is practically the same, for "righteousness" was a regular Jewish word for almsgiving.

to be seen of them. Our Lord here at once touches the fundamental defect of much that passed current among the Pharisees for practical religion. While He approves the three great religious duties as they were understood by the Pharisees, He points out that their value lies only in the attitude of the doer towards God. Without this pure motive they have no reward from God, and become mere hypocrisy.

trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. ³ But when thou doest alms, let not thy left hand know what thy right hand doeth: ⁴ that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.

⁵ And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. ⁶ But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. ⁷ And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. ⁸ Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

2 hypocrites. In classical Greek the word simply means an actor. Literally, one who "answers" another on the stage. But in Biblical Greek it is used in the sense familiar in English, one who is not real or sincere in religion, but, consciously or unconsciously, is only playing a part for men to see and applaud him.

They have received their reward. Note the terrible irony; they have got all they wanted—the applause of men—and they get no more.

3 let not thy left hand know, etc. A metaphorical expression, implying careful and studied secrecy.

5 in the corners of the streets. A practice which perhaps originated in the good desire of bearing witness boldly to God in time of persecution, such as that of Antiochus in the second century, but which had degenerated into mere ostentation.

6 thine inner chamber. Lit., "thy treasury."

Prayer in ancient times was usually made aloud (cp. 1 Sam. i. 13). In enjoining the practice of secret prayer our Lord is emphasising the importance of individual communion with God, as well as safeguarding the sincerity of prayer. He Himself usually prayed in secret, but on occasions aloud, as at the grave of Lazarus (S. John xi.) and at the Last Supper (S. John xvii.).

7 use not vain repetitions. The English is rather misleading. Our Lord is not warning against using the same petition several times (cp. His own example in the Garden of Gethsemane), but against irrational, meaningless invocations or incantations. The word literally means "stammering."

8 your Father knoweth, etc. This truth is stated as a warning against superstitious or irreverent prayers, but also as an incentive

⁹After this manner therefore pray ye : Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. ¹⁰Thy will be done, as in heaven, so on earth. ¹¹Give us this day our

to prayer being made in a rational and filial spirit, as to One who sympathises, and looks upon us not merely as His creatures but His children. The Father's knowledge does not render prayer unnecessary, it is rather an encouragement to approach Him.

9 After this manner therefore pray ye. The Lord's Prayer, which occurs also in a slightly shorter form in S. Luke xi. 2-4, has always been regarded as the Church's ideal and perfect prayer to be used on all occasions, both public and private, and also as supplying the model for all other prayers. Incidentally it may be noticed that by giving it our Lord sanctions the use of a fixed form of prayer.

The prayer naturally falls into two divisions : (1) the first three petitions have God Himself for their chief subject, His name, His kingdom, His will, and thus they are *intercessory* prayers for mankind ; (2) the remaining four petitions are more directly for ourselves. The prayer has well been described as the prayer of the Christian family, the first three petitions being for those things which a parent naturally receives from his children, "honour, love, obedience" (Shakespeare) ; the others for what a child rightly looks to receive from a parent, maintenance, forbearance, sympathy, protection (see A. W. Robinson, *The Church Catechism Explained*).

Our Father. The word "Father" not only strikes the keynote of the prayer, and indeed of all our Lord's teaching, but also suggests the answer to all the mysteries and difficulties of prayer. It implies pre-eminently "love," and love lifts us, even in our ordinary earthly relationships, to a higher plane where intellectual difficulties disappear.

Hallowed be thy name. The "name" of God is all that He has revealed of Himself to man, i.e. in the Scriptures, the Church, and in man's conscience. We pray that this may be "hallowed," kept holy, revered.

Thy kingdom come. God's kingdom is that ideal state of life in which all His creatures fully recognise Him as King and obey Him. It begins in the Church on earth, and is perfected hereafter.

10 as in heaven, so on earth. This clause is probably to be taken as qualifying all the three petitions. Heaven is the place of God's angels, where the law of creaturely life is even now perfectly kept for love's sake, where God is perfectly honoured, served, and obeyed.

11 our daily bread. Both the etymology and the exact meaning of the word rendered "daily" are uncertain. It is apparently a new word coined by the Evangelist to express some equally unusual word used by our Lord Himself. It seems certain that the word "daily" is too narrow, and that the idea of the life eternal, the coming life, is included. Hence the petition falls into line with our Lord's answer to the first temptation, and His teaching concerning the Bread of

daily bread. ¹²And forgive us our debts, as we also have forgiven our debtors. ¹³And bring us not into temptation, but deliver us from the evil *one*. ¹⁴For if ye forgive men their trespasses, your heavenly Father will also forgive you. ¹⁵But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

¹⁶Moreover when ye fast, be not, as the hypocrites, of a sad countenance : for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their

Life in S. John vi. It seems clear that in praying this petition we are meant to include "all things that be needful both for our souls and bodies" (Catechism)—that it is a prayer for bodily necessities, for the Word of God, and for the Holy Communion (S. Aug.).

12 And forgive us our debts (cp. S. Luke, "sins," i.e. all in which we have "missed the mark," swerved from our true aim and ideal). **Debts** implies our human failure to render to God all that we owe Him as His creatures and His children. Hence the thought of sins of *omission* is prominent.

as we also have forgiven. A significant turn of expression. We are required to forgive *before* we can presume to ask God for our own forgiveness.

13 And bring us not into temptation. The most difficult petition in the prayer. Jewish thought always traces action to God Himself directly, and speaks of Him as *doing* what He only *permits* to be done. **Temptation** is used also in various senses—of the malicious temptings by the devil and by sinners, and also of the strain and discipline of life, its sorrows and dangers, which tempt us in the sense of trying our faith. Obviously the petition takes a different colour as applied to these different sorts of temptation. We may pray that we may not be brought at all into the first kind, and that we may be brought safely through the other kind, which, of course, are inevitable. The Catechism rightly paraphrases "that it will please Him to save and defend us in all dangers ghostly and bodily."

but deliver us from the evil one. Whether the word for "evil" is personal or impersonal, it is certainly *moral* evil. We pray not that we may be delivered from all sorts of evil, but from the evil that would harm the soul.

N.B.—The Doxology which follows in A.V. was undoubtedly an ecclesiastical addition to the prayer, which, written first in the margin of the MSS., gradually crept into the text. It is suitable enough as an act of worship following the prayer, though not part of it as originally given by Christ.

16 they disfigure their faces. Either by veiling them, or spreading ashes over them.

reward. ¹⁷But thou, when thou fastest, anoint thy head, and wash thy face; ¹⁸that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.

iv. THE SUPREME IMPORTANCE OF THE KINGDOM OF HEAVEN
AS CONTRASTED WITH THE CARES AND LABOURS OF THIS LIFE.

¹⁹Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal: ²⁰but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: ²¹for where thy treasure is, there will thy heart be also. ²²The lamp of the body is the eye: if therefore thine eye be single, thy whole

17 when thou fastest. Fasting, i.e. abstinence from food, either entirely or partially, with its accompaniments of abstinence from luxuries and festivities, has always been a natural method of expressing sorrow, and also a beneficial means of practising self-discipline. Only one fast in the year, the Day of Atonement, was prescribed in the Law, but the Pharisees fasted twice in the week. The spirit of ostentation and vain-glory had spoiled this practice as well as almsgiving and prayer. Our Lord teaches that not only should fasting be done with a pure motive, and be kept for that reason, as far as possible, secret, but that special effort should be made to show cheerfulness. Hence the Christian Fathers, while approving, as the Church has always done, of bodily fasting within proper limits, urge that charity and self-denial for the sake of others are the best of all forms of fasting.

anoint thy head, and wash thy face. The usual preparations for a feast or any social festivity.

20 lay up for yourselves treasures in heaven, i.e. by spending your money in charity and good works.

22 the lamp of the body is the eye, etc. The meaning of this difficult passage depends partly on the current expressions "a single eye" and "an evil eye," the first meaning a generous spirit, free from self-seeking, and ready to give to those who need; the latter, a mean, self-seeking, envious spirit (cp. S. Matt. xx. 15). In these senses the "eye" dominates the whole life of a man; it is in "the body" what the lamp is in a room. If the man's life is darkened by covetousness he is not able to serve God with a pure motive. Thus there is a connection between this passage and the previous warnings against an impure motive in religion, as well as with the teaching that follows (v. 24) about singleness of aim.

body shall be full of light. ²³But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! ²⁴No man can serve two masters: for either he will hate the one, and love the other: or else he will hold to one, and despise the other. Ye cannot serve God and mammon. ²⁵Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? ²⁶Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? ²⁷And which of you by being anxious can add one cubit unto his stature? ²⁸And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: ²⁹yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. ³⁰But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? ³¹Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? ³²For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. ³³But seek ye first his kingdom, and his righteousness; and all these things

24 mammon. A Syrian word for riches, probably the exact word our Lord used, the Evangelist preferring, as in some other cases, not to render it into an equivalent Greek word.

25 Be not anxious for your life. The original word implies worry and distracting care, which also, like covetousness, tend to divide one's motive and turn one aside from the sole desire to serve God.

Is not the life more than the food? etc., i.e. God gave us our life and our body, the greater things, and therefore He is able also to provide us, if we trust Him, with the lesser things of food and clothing.

27 his stature. This might also be rendered "his age"; it is impossible for man to add even a small amount to his allotted span of life.

30 the oven. The earthen vessel, wider at the bottom than the top, which is used in the East for cooking. It is first made hot by burning inside it any rough fuel that can be collected.

33 But seek ye first his kingdom. This command both summarises and explains the precepts which have gone before. There is nothing wrong in labouring for food and maintenance, indeed it is a Christian duty to do so (cp. 2 Thess. iii. 10-12). What is all-important,

shall be added unto you. ³⁴Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

V. GENERAL PRECEPTS OF CONDUCT FOR THE SUBJECTS
OF THE KINGDOM.

¹Judge not, that ye be not judged. ²For with what judgement ye judge, ye shall be judged: and with what measure ye mete,

however, is to put the claim of God in the first place, to seek His kingdom and His righteousness not as mere secondary interests, but as the very primary objects for which our life was given. Thus here, as in the Beatitudes, our Lord deliberately reverses the ordinary human standards and ideals of life. There is a sharp contrast drawn between the natural man—the **Gentiles**—and the true subjects of God's kingdom. It is one of the most difficult, but also the most characteristic, parts of the teaching of Christ.

³³ **all these things shall be added unto you.** Cp. the traditional saying of our Lord preserved by Origen: "Ask for the great things, and the little things shall be added unto you; and ask for the heavenly things, and the earthly things shall be added unto you."

³⁴ **the morrow will be anxious for itself.** A striking metaphor like "let the dead bury their dead." Leave the morrow to take care of itself; aim at the highest you know in the present moment; bear the evil of the present moment; God is above all.

One example of the practical effect of such teaching is to be seen in the *cheerfulness* which was a great feature in the life of the early Christians, and is noted to-day among converts from heathenism; the whole expression of the countenance alters and brightens. This has been particularly noticed in India.

V. The connection of the different precepts that occur in this section is not very easy. (1) *vv.* 1-6 seem to balance *v.* 14-16 (p. 86) as warnings respecting Christian conduct towards those both within and without the kingdom. (2) *vv.* 7-11 are an encouragement to prayer, perhaps in answer to the difficulties of conduct which are suggested by the preceding verses. How are we to know the beam in our own eye? How are we to know how to distinguish "dogs" and "swine" from "brethren"? Only by diligent prayer. Cp. parallel, in *S. Luke xi.* 13, where for "good things" of *v.* 11 we read "the Holy Spirit." (3) *v.* 13, the connection is by no means clear, but it seems a carrying on of the same thought as in *v.* 44, 45, (p. 91) the charity of God, nothing less than that, must be our ideal in dealing with our brother men.

¹ **Judge not, that ye be not judged.** The same principle is laid down as that respecting the forgiveness of sins in the Lord's Prayer. Our own treatment of our brethren will be the standard by which Christ will judge us. Notice the stress laid by our Lord on human

it shall be measured unto you. ³And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? ⁴Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye. ⁵Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

⁶Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

⁷Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: ⁸for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. ⁹Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; ¹⁰or if he shall ask for a fish, will give him a serpent? ¹¹If ye then, being evil,

responsibility and on the dignity of human nature. We shall be our own judges (cp. Ps. lxxxii. 6).

3 mote. Something very tiny. The Greek means a little splinter of wood or straw.

6 Give not that which is holy unto the dogs. This precept gives the necessary balance to what has just gone before. The precept "judge not" does not mean that we are not to exercise a wise discrimination. We must not be so blindly forbearing as to treat all men alike in respect of religious truth, or to scatter broadcast the best things we have to give.

that which is holy. The exact allusion is uncertain, but it certainly means, Do not give sacred things to those who are incapable of distinguishing between sacred and common. The word has been variously explained, e.g. of the sacraments.

and turn and rend you, i.e. in anger that you have not given them the only valuables they appreciate—food.

7 Ask, and it shall be given you. This passage is one of the most striking statements in the Bible respecting *prayer*; it should be noted how in proof of its efficacy our own best natural instincts are appealed to. The underlying truth is that man is made in the image of God; he has a right to argue from what he knows to be best in himself to the character of God his Father.

11 If ye then, being evil, etc. Two profound truths are hidden in this expression. Human nature is depraved, morally evil; but it is not wholly so, nor essentially so. There is a value in human nature which is deeper than its evil. Christ never depreciates human nature, any more than He flatters it.

know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? ¹² All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

vi. FINAL WARNINGS.

¹³ Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. ¹⁴ For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it. S. Matt. vii. 13-29.

¹⁵ Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. ¹⁶ By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of

12 this is the law and the prophets. Connect this with the statements about the O.T. in v. 17-20 (p. 87). All the moral precepts of the Law and the Prophets have as their underlying principle "charity." Selfishness, on the contrary, seeks to get good from others, without regard to their equal claim on ourselves.

- vi. (i) warning against the world (*vv.* 13, 14).
- (ii) " " false teachers (*vv.* 15-20).
- (iii) " " professions without reality (*vv.* 21-3).
- (iv) " " hearing without doing (*vv.* 24-7).

13 Enter ye in by the narrow gate. It is not quite certain whether there is a real distinction between "gate" and "way." The passage is poetical in form, and the two words may be due to Hebrew parallelism. But more probably there is a distinction. **The way** is the Christian life as a whole, **the gate** is the entrance to it, which is narrow, because to enter by it requires self-humiliation and a new birth (cp. Bunyan's *Pilgrim's Progress*, opening passage of Part I).

14 and few be they that find it. Notice the contrast between the narrow way and the broad. The former needs "finding," but the broad way is evidently the ordinary obvious way of the world, which needs no search, and is ready to hand.

15 false prophets. It is remarkable how often this sort of warning is repeated in N.T. (cp. S. Matt. xxiv. 4-5, 24; S. John x; Acts xx.; 1 S. John iv.). Apparently these false teachers are nominally Christians—for the sheep is a type of a member of Christ's flock—and therefore it was necessary for the false teacher to assume the appearance and the language of Christians in order to deceive them at all.

16 By their fruits ye shall know them. S. Augustine rightly draws

thistles? ¹⁷Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. ¹⁸A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. ¹⁹Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. ²⁰Therefore by their fruits ye shall know them. ²¹Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. ²²Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? ²³And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. ²⁴Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock: ²⁵and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. ²⁶And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: ²⁷and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

attention to the "fruits of the Spirit" enumerated in Gal. v. 22, 23, because prayer, fasting, and almsgiving may all be hypocritical.

This passage (vv. 16-20) is a remarkable witness (1) to the essentially moral aim of Christianity; neither outward observances nor inward emotions are of any value unless they tend to produce holiness, the imitation of God Himself; (2) to the fact, less generally recognised, that moral fruits cannot be produced in the long run from untrue principles. Truth is the foundation of morals.

22 Many will say to me in that day. This is one of the most mysterious and most terrible of our Lord's sayings. **That day** can hardly be anything else than the day of judgment, and it is to be noted that He claims Himself here to be the final judge, not only of men's outward acts, but of their inward motives. These rejected ones had not only **prophesied** as authoritative Christian teachers, not only had they succeeded in counterfeiting the works of Christ and in deceiving their contemporaries, they had also deceived themselves, and their rejection seems to come upon them as an appalling and incomprehensible surprise.

24-7 The only difference between the two houses, until the catastrophe comes, lies in the foundation, which would not be noticed by the casual observer. The **rock** evidently means Christ and the building on the rock is the sincere obedience to Christ's words; without

²⁸And it came to pass, when Jesus ended these words, the multitudes were astonished at his teaching : ²⁹for he taught them as *one* having authority, and not as their scribes.

The Healing of the Centurion's Servant at Capernaum.

¹After he had ended all his sayings in the ears of the people, he entered into Capernaum.

²And a certain centurion's servant, who was dear unto him, was sick and at the point of death. ³And when he heard concerning Jesus, he sent unto him S. Luke vii. 1-9.
elders of the Jews, asking him that he would come and save his servant. ⁴And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldest do this for him : ⁵for he loveth our nation, and himself built us our synagogue.

this a man may as student or teacher build up a fair enough edifice, but it collapses in time of temptation and trial. Cp. the seed sown in stony places (p. 113).

28 the multitudes were astonished. The word is a strong one. They recognised the overwhelming change in man's outlook over life which was involved in such new teaching ; but still more they recognised the personal claim of the Teacher Himself. His teaching implied an independent authority, not the mere interpretation of an inherited law, like the teaching of the scribes. His " I say unto you " could only be justified if the speaker were Divine.

2 centurion. Lit., a ruler of a hundred soldiers (though the actual number was smaller), corresponding roughly to a " captain " in our army. All the centurions mentioned in N.T. are good men ; and probably it was in this class of officer that the great strength of the Roman army was to be found. This centurion appears most favourably as a man of religion, affection, and thoughtfulness, combined with the humility which accompanies true strength of character.

servant. Lit., slave.

sick and at the point of death. S. Matthew describes the sickness more exactly and graphically, " sick of the palsy, grievously tormented."

3 elders of the Jews. These were the officials, elected by the people, who had charge of a synagogue and its services. They were also called " shepherds." The chief of the " elders " was " the ruler of the synagogue."

5 he loveth our nation. Although the Jews were generally disliked and satirised by the heathen world (a dislike unhappily reciprocated), there were notable exceptions. The Jewish religion, by its

⁶And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself : for I am not worthy that thou shouldest come under my roof : ⁷ wherefore neither thought I myself worthy to come unto thee : but say the word, and my servant shall be healed. ⁸ For I also am a man set under authority, having under myself soldiers : and I say to this one, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth it. ⁹ And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel.

¹¹And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven : ¹² but the sons of the kingdom shall be cast forth into the outer darkness : there shall be the weeping and gnashing of teeth.

S. Luke vii. ¹⁰ And they that were sent, returning to the house,
10. found the servant whole.

high spirituality, was attracting some of the more thoughtful minds among the Gentiles. In this case, while it does not appear that the centurion was actually a proselyte, he had built one of the synagogues at Capernaum (there was probably more than one) at his own cost.

8 For I also am a man set under authority. He means that his position shows him the meaning both of obedience and of command. And there is apparently an *a fortiori* argument implied in his words : " If I, who am under authority, can demand and obtain obedience from my subordinates, much more wilt Thou, who hast full authority (as both Thy previous words and acts have shown), command the angels of healing, or drive away the evil spirits of disease."

9 he marvelled at him. Our Lord in His human soul felt astonishment at the way in which a Gentile had grasped with true faith Christ's position and authority, and submitted himself, while the Jews, with all their history and Divine training, for the most part were rejecting Him.

This leads to the remarkable prediction recorded by S. Matthew of the rejection of the Jews, and the calling of the Gentiles to share with the patriarchs the joy of the kingdom of heaven (under the figure of a banquet). Notice the continued life of the patriarchs is implied. They are not dead, but living.

The Widow's Son at Nain raised from the Dead.

¹¹And it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. ¹²Now when he drew near to the gate of the city, behold, there was carried out one that was dead, S. Luke vii. 11-17. the only son of his mother, and she was a widow: and much people of the city was with her. ¹³And when the Lord saw her, he had compassion on her, and said unto her, Weep not. ¹⁴And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise. ¹⁵And he that was dead sat up, and began to speak. And he gave him to his mother. ¹⁶And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people. ¹⁷And this report went forth concerning him in the whole of Judæa, and all the region round about.

The Reply to S. John the Baptist's Messengers.

¹⁸And the disciples of John told him of all these things. ¹⁹And John calling unto him two of his disciples sent them to

11 Nain. A place which may still be identified, on the northern slope of a range of hills, looking towards Mount Tabor. It is about twenty-five miles from Capernaum, approached by a narrow rocky path, on which our Lord encountered the funeral procession. In accordance with Jewish custom, they were carrying the dead outside the city for burial.

14 touched the bier. This act would be a ceremonial pollution, like touching the leper, according to the Law. The Law-giver is not only above the Law, but by thus breaking its enactments He showed that the truth had come to which these typical ordinances pointed. Death is swallowed up in life.

I say unto thee, Arise. Note the dignity and power with which (in each case by His *word* only) our Lord calls the dead to life (see below, pp. 124 and 216).

16 A great prophet is arisen. They would think of the dead raised to life by Elijah and Elisha, as well as the promise of Deut. xviii. 15.

18 And the disciples of John. John the Baptist was now in prison, in Herod's fortress at Machaerus, a gloomy spot on the eastern side of the Dead Sea. He was evidently allowed, however, to see his friends, and hold communication with the outside world.

the Lord, saying, Art thou he that cometh, or look we for another? ²⁰And when the men were come unto him, they said,

S. Luke vii. John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? 18-35.

²¹In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight. ²²And he answered and said unto them, Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them. ²³And blessed is he, whosoever shall find none occasion of stumbling in me.

²⁴And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind?

19 Art thou he that cometh? "He that cometh" was one of the regular Jewish titles of the Messiah. It has been much debated what was the Baptist's meaning in sending this message. It is quite conceivable that for the moment, owing to imprisonment, his mind had become clouded with depression and doubt. The most strenuous characters are especially liable to such reaction (cp. the case of Elijah in 1 Kings xix.). It is perhaps more probable that the message was intended to convince the Baptist's own disciples that Jesus was the Messiah. John may have hoped that He would definitely state this when asked the question. There was a danger that some of the Baptist's disciples would not go on to the full knowledge of Christ, but remain as a separate sect after their master's death. This, to some extent, really seems to have happened (cp. Acts xix. 1-7—some twenty-four years after the Baptist's death).

23 blessed is he, etc. Blessedness is ascribed to those who can recognise the true work of the Messiah, not in such earthly conquests as the populace expected, but in deeds of mercy to suffering humanity, and especially in the declaration of the good tidings of salvation to the poor (in both senses), rather than to the rich and learned and powerful (cp. 1 Cor. i. 26, etc.). These works were such as the O.T. writers had prophesied of the age of the Messiah (cp. Isa. xxxv. 5, 6).

The passage, *vv.* 24-8, is apparently intended (1) as a testimony to the unique greatness of the Baptist, probably in answer to some doubts which his message or his continued imprisonment had awakened among our Lord's hearers; (2) as a warning that the Baptist's work had no independent value, and was only of value in leading men to the kingdom of heaven and to Christ.

24 What went ye out into the wilderness to behold? Our Lord's eulogy of the Baptist pronounces him (1) to be (unlike a reed shaken

²⁵ But what went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. ²⁶ But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet.

²⁷ This is he of whom it is written,

Behold, I send my messenger before thy face,

Who shall prepare thy way before thee.

²⁸ I say unto you, Among them that are born of women there is none greater than John: yet he that is but little in the kingdom of God is greater than he. ²⁹ And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. ³⁰ But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him.

³¹ Whereunto then shall I liken the men of this generation, and to what are they like? ³² They are like unto children that sit in the marketplace, and call one to another; which say, We piped

with the wind) unmoved by popularity or by reverses; (2) to be superior to the attractions of wealth, pleasure, or display; (3) to be the greatest of the O.T. prophets, having been specially predicted by Mal. iii. 1 as the divinely sent forerunner of the Messiah.

27 before thy face. Notice the significant alteration of Malachi's "my" into "thy," here and in the next clause. In the prophecy quoted, Jehovah Himself speaks of His own coming; our Lord directly applies this coming to Himself. Not only is this a claim to Divinity, but it explains much of the Messianic bearing of the O.T.

28 he that is but little in the kingdom of God, etc. In the kingdom of God there is a new birth (S. John iii.), hence the contrast with "them that are born of women" (i.e. merely natural birth). The humblest Christian has a higher privilege than the Baptist, in receiving the gift of the Holy Ghost, and being made partaker of Christ by the Sacraments.

32 They are like unto children that sit in the marketplace. The exact logical force of this comparison is difficult to follow; but the general meaning is clear. Children not only expect others to join in with their games, but are soon tired of one game and proceed to another. So the men of our Lord's generation were angry with both the Baptist and our Lord because they did not at once fall in with the popular attitude; and they still further showed their childishness and perversity by blaming the Baptist for one thing and Christ for the opposite. They attributed the former's asceticism to madness, the latter's sympathy with human life to a love of feasting and low company. So the children in the similitude are represented as playing alternately at a *wedding* and a *funeral*, and being in each case dissatisfied with their companions' lack of interest.

unto you, and ye did not dance ; we wailed, and ye did not weep. ³³For John the Baptist is come eating no bread nor drinking wine ; and ye say, He hath a devil. ³⁴The Son of man is come eating and drinking ; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners ! ³⁵And wisdom is justified of all her children.

Jesus in the Pharisee's House : the Ministry of Love.

⁵⁶And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. ³⁷And behold, a woman which was in the city, a sinner ; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, ³⁸and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. ³⁹Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and

35 And wisdom is justified of all her children. A profound saying, which marks one of the parallels in thought between the Synoptists and S. John, though differently expressed. The same truth is taught in S. John viii. 47 and xviii. 37. Those who are "the children" of the Divine wisdom, i.e. those whose will is in harmony with the will of God, "justify," i.e. pronounce just and right, every manifestation of that wisdom, whatever different shapes it may outwardly wear. They are not "offended" either by the Baptist's strictness or by Christ's liberty. They recognise in each "the manifold wisdom of God."

36 And one of the Pharisees. There is no evidence as to the place of this incident, one of the most beautiful in the Gospels. The Pharisee's name, as we see from v. 40, was Simon, but the name is too common for identification. Christian tradition and art have loved to identify the penitent woman with S. Mary Magdalene, perhaps because she is first mentioned in the following chapter. A less justifiable tradition has made S. Mary Magdalene the same person as Mary of Bethany, who anointed our Lord on the eve of His Passion.

sat down to meat. The Jews had adopted the table customs of the Greeks and Romans, and reclined on couches or benches round three tables set round three sides of a square (*triclinium*). The feet of the guests, from which the sandals had been removed, would be on the outside of the couch, away from the table, and near the wall, which explains the position and act of the woman in vv. 37, 38.

what manner of woman this is which toucheth him, that she is a sinner. ⁴⁰ And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. ⁴¹ A certain lender had two debtors: the one owed five hundred pence, and the other fifty. ⁴² When they had not *wherewith* to pay, he forgave them both. Which of them therefore will love him most? ⁴³ Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. ⁴⁴ And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. ⁴⁵ Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. ⁴⁶ My head with oil thou didst not anoint: but she hath anointed my feet with ointment. ⁴⁷ Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. ⁴⁸ And he said unto her, Thy sins are forgiven. ⁴⁹ And they that sat at meat with him

41-3 **A certain lender.** This parable, like many of our Lord's parables, must not be pressed further than its general significance. It is intended to appeal to Pharisaic ideas, which were accustomed to weigh religious duty by "the lore of nicely calculated less or more." Our Lord assumes, without sanctioning necessarily Simon's premises, that the woman was a much greater sinner than Simon himself, and asks whether in such a case a greater display of love is not justified by the greater forgiveness.

44 **Seest thou this woman,** etc. The contrast between the conduct of the Pharisee-host and that of the woman shows that the former had shown neither the accustomed courtesy to a guest of providing water for washing the feet, nor the more special attentions of the kiss and the anointing which would be signs of great affection or respect. So the motives of the two are disclosed. The Pharisee's invitation was apparently moved only by curiosity or a somewhat supercilious hospitality; the woman's devotion was the sign of a penitent soul, of a heart in earnest.

47 **for she loved much.** Love had both won her forgiveness and showed (by her actions) how much she valued it. The Pharisee, unconscious of his own sin of pride and self-righteousness, was without love, and therefore inferior to the woman whom he had despised, though her sins were more flagrant in the eyes of the world.

48 **Thy sins are forgiven.** Here, as in *v.* 47, the tense is perfect—her sins have already been forgiven, in answer to the love with which she had approached the Saviour. His words are the authoritative proclamation of a pardon she had already won.

began to say within themselves, Who is this that even forgiveth sins? ⁵⁰ And he said unto the woman, Thy faith hath saved thee; go in peace.

¹ And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the S. Luke viii. twelve, ² and certain women which had been healed 1-3. of evil spirits and infirmities, Mary that was called Magdalene, from whom seven devils had gone out, ³ and Joanna, the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto them of their substance.

Cavilling and Plots of the Pharisees.

²² Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the dumb man spake and saw. ²³ And all the multitudes were amazed, S. Matt. xii. and said, Is this the son of David? ²⁴ But when the 22-50. Pharisees heard it, they said, This man doth not cast out devils, but by Beelzebub the prince of the devils. ²⁵ And

⁵⁰ **Thy faith hath saved thee.** Faith is here spoken of as the means of forgiveness, just as love had been previously; there is no hard and fast line to be drawn between them—both are necessary, each is a necessary part of a true conversion. Not bare “faith,” but “faith working by love” (Gal. v. 6), is the secret of justification.

² **certain women.** S. Luke draws special attention to the ministry of women; two of these, Joanna and Susanna, are mentioned by him alone; the former was with Mary Magdalene one of the first witnesses of the Resurrection. S. Luke shows a considerable knowledge of Herod's household here and in the Acts. Possibly he had been one of the royal physicians.

³ **Chuza Herod's steward.** The word implies a high official—the ruler of the royal household. Chuza was probably dead at this time.

²³ **Is this the son of David?** i.e. the Messiah. The question itself shows the popular expectation, while the form of the question in Greek shows that those who asked scarcely dared hope for an affirmative answer. So unlike the ordinary conception of a great conqueror was Jesus of Nazareth, and yet they felt that miracles like these were worthy of the Messiah.

²⁴ **This man doth not cast out devils, but by Beelzebub.** This insinuation brings out the very worst side of the Pharisaic opposition

knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: ²⁶ and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? ²⁷ And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. ²⁸ But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you. ²⁹ Or how can one enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man*? and then he will spoil his house. ³⁰ He that is not with me is against me; and he that gathereth not with me scattereth. ³¹ Therefore I say unto you, Every sin and blasphemy

to Christ, and consequently leads to one of our Lord's severest sayings. They could not deny the miracle. Conscience told them it was a good work; yet they deliberately attributed it to the author of evil. **Beelzebub**, a title of uncertain origin—either "Lord of flies" or "Lord of the house" of evil spirits, is practically equivalent to Satan—the adversary of God.

25 Every kingdom divided against itself, etc. Our Lord first confutes their evil thoughts by an appeal to reason and common sense. Assuming that the kingdom of Satan is at war with God, the analogy of earthly communities, whether large like a state, or small like a city or family, shows that for evil to be engaged in the overthrow of evil will inevitably be weakening its own power of resisting God. Satan is not so foolish as to play into the hands of his own adversary.

27 by whom do your sons cast them out? An *argumentum ad hominem*. Exorcism, the casting out of evil spirits, was regularly practised by the Jews. **sons** = those whom you favour or approve of, or instruct. Why should not the same charge be laid against them as against Jesus?

28-9 if I by the Spirit of God cast out devils, etc. There are only two alternatives. If it is absurd to suppose that devils are cast out by the power of the devil, then it must be done by the direct power of God. And in that case how solemn is the responsibility of those who oppose it. They are fighting against the kingdom of God itself, and against Him who is proving Himself stronger than the **strong man**, Satan.

30 He that is not with me is against me. In the supreme contest between good and evil, God and Satan, there can be no neutrality. He that is not actively on the side of Christ is really working for Satan. Perhaps these words were especially intended for the hearers who stood irresolute, not knowing whether to side with the Pharisees or with Christ.

shall be forgiven unto men ; but the blasphemy against the Spirit shall not be forgiven. ³² And whosoever shall speak a word against the Son of man, it shall be forgiven him ; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come. ³³ Either make the tree good, and its fruit good ; or make the tree corrupt, and its fruit corrupt : for the tree is known by its fruit. ³⁴ Ye offspring of vipers, how can ye, being evil, speak good things ? for out of the abundance of the heart the mouth speaketh. ³⁵ The good man out of his good treasure bringeth forth good things : and the evil man out of his evil treasure bringeth forth evil things. ³⁶ And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. ³⁷ For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

³⁸ Then certain of the scribes and Pharisees answered him, saying, Master, we would see a sign from thee. ³⁹ But he answered

31-2. This difficult passage about the unpardonable sin can only be understood by careful study of the context, and by reference to the general teaching of Scripture. The sin of the Pharisees was really a deliberate rejection of good, knowing it to be good ; a defiance of the Holy Spirit when He spake to their conscience. Such a habit of mind excludes the possibility of repentance, for it is deliberate self-deceiving. Hence it cannot be forgiven.

The word spoken **against the Son of man** may be uttered in ignorance, or misunderstanding, like the attacks by Saul of Tarsus on Christ, before his conversion. It may be forgiven on repentance. The **blasphemy against the Holy Spirit** is of a deeper and more terrible nature ; it is treason against conscience. S. Mark iii. 29, 30 should be compared, where the blasphemy against the Holy Spirit is described as "an eternal sin."

33-6 An indignant appeal to the Pharisees to be sincere, and not to attribute good works to an evil motive.

36 **every idle word that men shall speak**, etc. Idle = empty, unprofitable. This again must be understood in relation to the context. Our Lord has been urging men to be sincere, whole-hearted, and decided in their support of what is good. "Idle words," therefore, do not necessarily mean playful conversation or fun, which in its place may be without condemnation ; but rather words which do not support the side of truth and right, when they might do so ; words which, if they do not disparage good, do not tend to support it.

38 **a sign**, that is, some notable miracle which would settle once and for all the question as to our Lord's Messiahship. They hoped,

and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: ⁴⁰ for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth. ⁴¹ The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here. ⁴² The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. ⁴³ But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. ⁴⁴ Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished.

no doubt, that He would fail in such an attempt, and so be discredited. Here, as elsewhere, He refuses to grant any such miracle. He never worked miracles to confound His opponents or to compel men to believe.

39 the sign of Jonah the prophet (cp. S. Luke xi. 30). Jonah's miraculous preservation from death (**whale**= sea-monster) was a sign to the Ninevites that his preaching was true, and that he had a mission from God. Similarly, it is hinted, our Lord's Resurrection will be a sign, a greater one than that of Jonah. Nevertheless, it will be rejected by the Jews of that generation. In the day of judgment they will be put to shame by the heathen of Nineveh, who did repent at the sign of Jonah (see Jonah iii.).

42 The queen of the south. The Queen of Sheba in S. Arabia, whose visit is described in 1 Kings x. Our Lord's allusion to her no doubt implies that the Gentiles in future would come to believe in Him, while the Jews rejected Him.

a greater than Solomon. Notice here and in *v.* 41 the solemnity of our Lord's claim for Himself. Such expressions would be lacking in humility for a mere man. They imply our Lord's Divinity and His consciousness of it.

43-5 But the unclean spirit, when he is gone out of a man. It is not necessary to interpret this difficult passage literally. Our Lord may be using the current ideas of his time, and presenting in this pictorial form a profound moral truth. Evil can only be permanently driven out of human nature by positive efforts after good. Sin may be given up and forgiven; but there is always the danger of relapse into a worse state, unless the house of life and thought is filled by good spirits: a good character must be laboriously built up by the help of God's grace, as the only real safeguard against the return of evil.

⁴⁵ Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there : and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

⁴⁶ While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. ⁴⁷ And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. ⁴⁸ But he answered and said unto him that told him, Who is my mother ? and who are my brethren ? ⁴⁹ And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren ! ⁵⁰ For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.

45 Even so shall it be also unto this evil generation. The Jews after the Captivity had given up their great previous sin, idolatry, the hankering after the worships of their heathen neighbours. *That* demon of rebellion against God had been driven out. But as a whole they had made no effort to practise the virtues taught in the O.T., the love of God and man. The demon had consequently returned in another form, bringing with him other demons of pride, exclusiveness, covetousness, cruelty, and the like—which brought about the Crucifixion of the Lord and their own national ruin.

46 his mother and his brethren. These “brethren” were either half-brothers, sons of Joseph, but not of Mary ; or cousins, sons of a sister of Mary. The Church has always with one voice repudiated the idea that they were children of Joseph and Mary. Our Lord’s mother was “Ever-Virgin” ; she had no children but Him (see Pearson on *The Creed*, iii., and Lightfoot’s *Excursus on Epistle to Galatians*).

There can be little doubt that this visit of our Lord’s relations was planned by His enemies, to interfere with His teaching (see S. Mark iii. 21). They had persuaded His relations that He was mad and must be taken care of. Probably it was His brethren who took the lead ; they did not yet believe in Him. His Blessed Mother knew.

48 Who is my mother ? No harshness is intended. Both friends and enemies must learn that earthly relationships could not interfere with a Divine mission.

50 whosoever shall do the will of my Father, etc. Our Lord, as Head of the human race, had to deal not with a family circle but with universal humanity. A new family of God was being revealed, in which all would be personally related to Himself. It should be noted that the Blessed Virgin is herself the most conspicuous example of this obedience, which would unite men to God in Christ. Cp. her words at the Annunciation (S. Luke i. 38) and our Lord’s words with reference to her in S. Luke xi. 28, apparently spoken at the same time as the events just described (see below).

²⁷And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. ²⁸But he said, Yea rather, blessed are they that hear the word of God, and keep it. S. Luke xi.
27, 28.

The Teaching by Parables commences.

A SERIES OF PARABLES RESPECTING THE KINGDOM OF HEAVEN.

(a) *The Parable of the Sower.*

¹On that day went Jesus out of the house, and sat by the sea side. ²And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. ³And he spake to them many things in parables, saying, Behold, the sower went forth to sow; ⁴and as he sowed, some *seeds* fell by the way side, and the birds came and devoured them: ⁵and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: ⁶and when the sun was risen, they were S. Matt.
xiii. 1-23.

28 Yea rather, blessed. The words sanction a special veneration for our Lord's Mother, and at the same time point out the underlying principle of her blessedness—not so much her personal privilege, as her sanctity and her ready obedience.

1 On that day, i.e. on the day on which the Pharisees had attributed His casting out of devils to Beelzebub. Both SS. Matthew and Mark agree in this; and it seems to be implied also in S. Luke viii. (see *vv.* 19-21). This new style of teaching, the purpose of which is explained below (*v.* 10, etc.), shows that our Lord is now endeavouring to teach those only who were prepared to hear Him. The general proclamation of the kingdom with which the ministry began is now over. The Pharisees had shown themselves hopeless; and only a few comparatively, out of the crowd of hearers, had ears to hear. It is to these henceforth that His teaching is chiefly addressed, in order that from out of them may be formed the future Church.

3 the sower went forth to sow. Very likely the spectacle of the sower might be seen from the shore of the lake of Galilee, even while our Lord was speaking.

One peculiar Jewish method of sowing was to put the seed in a bag with holes, on the back of an animal. As the latter was driven on the seed would fall indiscriminately, as described in the parable, on both good and bad pieces of ground.

scorched; and because they had no root, they withered away. ⁷And others fell upon the thorns; and the thorns grew up, and choked them: ⁸and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. ⁹He that hath ears, let him hear.

¹⁰And the disciples came, and said unto him, Why speakest thou unto them in parables? ¹¹And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. ¹²For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. ¹³Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand. ¹⁴And unto them is fulfilled the prophecy of Isaiah, which saith,

11 Unto you it is given to know the mysteries, etc. "Mysteries" in N.T. language (see a Concordance) are the deep fundamental truths of the Gospel, which can only be understood by those who submit themselves to the teaching of the Holy Spirit. They cannot be understood by the natural intelligence, or, at any rate, not so understood as to be believed and acted upon. The word "mystery" is derived from the Greek word for solemn religious rites, which were only revealed to the "mystic" or "initiated," such as the Mysteries of Eleusis.

The word **given** here implies that understanding of the Gospel is a Divine gift; while the words that follow show that this gift can only be received by those who are *prepared* to receive it.

12 For whosoever hath, to him shall be given. If a man has the will or disposition to learn from God, he will receive more and more knowledge; if he has not, he will become less capable still of understanding, and even the knowledge which he may apparently possess will be worthless (cp. S. Luke viii. 18, "even that which he thinketh he hath").

13 Therefore speak I to them in parables. The parabolic teaching is not meant to make the Gospel simpler for the hearers, but as a test to find out those hearers who are well disposed and willing to learn. These will endeavour to find out the meaning of the parable and profit by it—the others will not. Only those who seek will find.

14 the prophecy of Isaiah. Part of the Divine commission to Isaiah (Isa. vi.); very frequently quoted in N.T. It not only expresses the profound moral truth that in the long run only those who desire to be taught by God will be able to receive His teaching; but also proclaims the Divine sentence upon those who deliberately refuse to hear God's voice. They begin by hardening their own hearts and shutting their eyes and ears—and their punishment is simply that they are allowed to go on doing this. They first *will not* hear, and in the end they

By hearing ye shall hear, and shall in no wise understand ;
And seeing ye shall see, and shall in no wise perceive :

¹⁵ For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed ;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

¹⁶ But blessed are your eyes, for they see ; and your ears, for they hear. ¹⁷ For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not ; and to hear the things which ye hear, and heard them not. ¹⁸ Hear then ye the parable of the sower. ¹⁹ When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil *one*, and snatcheth away that which hath been

cannot hear. It is the natural result of their own action. Their spiritual faculties became dead.

18 Hear then ye the parable of the sower. The disciples already had the desire to be instructed, and so further knowledge is given them. The parable (1) teaches that, in contrast to the false ideas of an external kingdom which would include all the Jews as a matter of course, the kingdom of heaven will depend upon inward and spiritual conditions, and requires ground prepared to receive it ; (2) it explains why the preaching of the kingdom will outwardly seem so largely a failure—only one kind of ground out of four is fruitful ; (3) it warns against the various obstacles in the way of the reception and growth of the kingdom. These obstacles are permanent, being rooted in human nature, and will continue as long as the world lasts.

The three kinds of fruitless hearers are—(1) the heedless and impenitent ; (2) the shallow and impulsive ; (3) the worldly, who have not learned such lessons as those contained in the Sermon on the Mount against the danger of riches, of worldly anxiety, and of trying to serve two masters.

[It should be noted, however, that there is a possibility in individual cases of removing the obstacles. (1) The hard ground by the wayside may be ploughed up by repentance ; (2) care and labour may remove stones, deepen earth, and supply water ; (3) thorns may be plucked up before they have had time to choke the good seed.]

Both the other accounts of this parable (S. Mark iv. and S. Luke viii.) have characteristic details of their own, and should be carefully compared with this.

19 then cometh the evil one. The personal activity of Satan in defeating the efforts of the sower of the Word is here clearly taught.

sown in his heart. This is he that was sown by the way side.
²⁰ And he that was sown upon the rocky places, this is he that
 heareth the word, and straightway with joy receiveth it; ²¹ yet
 hath he not root in himself, but endureth for a while; and when
 tribulation or persecution ariseth because of the word, straight-
 way he stumbleth. ²² And he that was sown among the thorns,
 this is he that heareth the word; and the care of the world,
 and the deceitfulness of riches, choke the word, and he becometh
 unfruitful. ²³ And he that was sown upon the good ground, this
 is he that heareth the word, and understandeth it; who verily
 beareth fruit, and bringeth forth, some a hundredfold, some sixty,
 some thirty.

(b) *Seven Parables from Nature and Human Life.*

²⁶ And he said, So is the kingdom of God, as if a man should
 cast seed upon the earth; ²⁷ and should sleep and rise night and
 day, and the seed should spring up and grow, he
 S. Mark iv. knoweth not how. ²⁸ The earth beareth fruit of her-
 26-9. self; first the blade, then the ear, then the full corn
 in the ear. ²⁹ But when the fruit is ripe, straightway he putteth
 forth the sickle, because the harvest is come.

²⁴ Another parable set he before them, saying, The kingdom of
 heaven is likened unto a man that sowed good seed in his field:

²³ **some a hundredfold**, etc. Even in the faithful there will be
 degrees of spiritual power; all cannot or will not attain the same level.
 And it is taught also that rewards hereafter will vary in degree (S. Matt.
 xxv. 14-30).

These seven parables set forth each a different aspect of the king-
 dom. Probably the details are not meant to be pressed. It is not
 necessary or possible to find a spiritual meaning for every part of the
 picture. It is sufficient to grasp the main truth which each parable
 conveys.

THE SEED GROWING SECRETLY. In this parable, recorded by S. Mark
 alone, the lesson seems to be that the spread of the kingdom is only
in part conditioned by human efforts. Man may begin the preaching,
 as he must first cast the seed into the ground, but there are powers and
 influences at work, bringing it to growth and perfection, which he can-
 not control, nor watch, and of which he knows very little. The parable
 teaches the Christian worker both hopefulness and humility.

THE WHEAT AND THE TARES. This and the two following parables,
 and also that of the Net, bear more definitely upon the kingdom of

²⁵but while men slept, his enemy came and sowed tares also among the wheat, and went away. ²⁶But when the blade sprang up, and brought forth fruit, then appeared the tares also. ²⁷And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? ²⁸And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? ²⁹But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. ³⁰Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. S. Matt. xiii. 24-52.

³¹Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: ³²which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

³³Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

heaven as it was to be manifested in later history as the visible Church. The problem was sure to arise, as to the presence of evil and insincere members in the Church. A natural tendency, strong often in proportion to the earnestness of the true believer, would be to attempt to eradicate them by force or persecution. So every age of the Church has seen some form of "puritanism," some attempt to purify the Church by external measures. The parable warns against this. God is judge of His own kingdom — and the ultimate separation between the righteous and the wicked is impossible for man to make, and must be left till the Day of Judgment, when it assuredly will be made.

25 tares. The "darnel," which very much resembles wheat at first, until the ears appear. The Jews regarded tares as a degenerate kind of wheat, which they said grew in the days before the Flood, as the result of the general wickedness of the world.

THE MUSTARD SEED AND THE LEAVEN. Both these parables, under different aspects, illustrate the miraculous growth of the Church; the first describes it in its visible growth from very small beginnings; the second, in the pervading and powerful influence of its hidden working among mankind. The rapid spread of the Church from Jerusalem into all lands was the fulfilment of the first: the moral and social changes gradually worked by Christianity of the second.

³⁴All these things spake Jesus in parables unto the multitudes ; and without a parable spake he nothing unto them : ³⁵that it might be fulfilled which was spoken by the prophet, saying,

I will open my mouth in parables ;

I will utter things hidden from the foundation of the world.

³⁶Then he left the multitudes, and went into the house : and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. ³⁷And he answered and said, He that soweth the good seed is the Son of man ; ³⁸and the field is the world ; and the good seed, these are the sons of the kingdom ; and the tares are the sons of the evil *one* ; ³⁹and the enemy that sowed them is the devil : and the harvest is the end of the world ; and the reapers are angels. ⁴⁰As therefore the tares are gathered up and burned with fire ; so shall it be in the end of the world. ⁴¹The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, ⁴²and shall cast them into the furnace of fire : there shall be the weeping and gnashing of teeth. ⁴³Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

⁴⁴The kingdom of heaven is like unto a treasure hidden in the field ; which a man found, and hid ; and in his joy he goeth and selleth all that he hath, and buyeth that field.

35 I will open my mouth in parables, etc. The prophet spoken of is the author of the 78th psalm. He was a " prophet " in the sense that in this psalm he expounded the history of Israel from the Divine point of view, showing authoritatively how God was revealed in that history both in His providence, His mercy, and His judgments. The events of the sacred history were used to convey deep spiritual truths, and in this sense they might be called " parables." So too the **things hidden** were not the events themselves but the Divine purposes which lay beneath them.

S. Matthew thus illustrates our Lord's methods. He made use of what was obvious and familiar in nature (as the Psalmist had done with historical events) to bring out hidden truths, for those who were ready to receive them.

THE HIDDEN TREASURE AND THE PEARL. This pair of parables illustrates, under two aspects, the supreme value of the kingdom to the individual. In the first case the finder comes upon it unexpectedly ; in the second, it is found as the result of careful search. The conversion of the heathen nations shows examples of both cases. To some, as to our English forefathers, it came as an unforeseen revelation. It was what ^{they} needed, though they had not known their need. To others, like

⁴⁵Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: ⁴⁶and having found one pearl of great price, he went and sold all that he had, and bought it.

⁴⁷Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: ⁴⁸which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. ⁴⁹So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, ⁵⁰and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

⁵¹Have ye understood all these things? They say unto him, Yea. ⁵²And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

*The Stilling of the Storm and the Casting out of Devils :
Christ's Power over the Material and the Spiritual World.*

⁵³And on that day, when even was come, he saith unto them, Let us go over unto the other side. ⁵⁶And leaving the multitude, they take him with them, even as he was, in the boat. And other

some of the Greek philosophers, e.g. S. Justin Martyr, it came as a reward after long searching for the truth. In both cases men recognised that what they had found was worth more than all else that the world could give.

THE NET. This parable of the drag-net, full of all sorts of fish, hereafter to be separated, is similar to that of the Wheat and the Tares. It is a prophecy of the future of the visible Church. But in the former parable the presence of the wicked is ascribed to the malice of the Enemy; in this one it is viewed as the inevitable result of the apostolic "fishing for men." No human care can prevent the unworthy entering the Church. Only the great Day of Account will separate them all from it.

⁵² every scribe, etc. This difficult verse seems to imply (1) that the "scribes" of our Lord's time did not understand the true meaning of the ancient Law which they expounded; (2) that discipleship in the kingdom of heaven alone would give a "scribe" the right understanding of the "old things" and the power to see their connection with the new truths of the Gospel. If the kingdom, as described in these parables, were understood, other knowledge would follow. It is the intellectual parallel to the moral truths of S. Matt. vi. 33.

boats were with him. ³⁷And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. ³⁸And he himself was in the stern, asleep
 S. Mark iv. on the cushion: and they awake him, and say unto
 35-41. Him, Master, carest thou not that we perish? ³⁹And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. ⁴⁰And he said unto them, Why are ye fearful? have ye not yet faith? ⁴¹And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

¹And they came to the other side of the sea, into the country of the Gerasenes. ²And when he was come out of the boat, straightway there met him out of the tombs a man
 S. Mark v. with an unclean spirit, ³who had his dwelling in
 1-20. the tombs: and no man could any more bind him, no, not with a chain; ⁴because that he had been often bound with fetters and chains, and the chains had been rent

37 a great storm of wind. The sea of Galilee, like other inland lakes surrounded by mountains, is liable to sudden and dangerous storms, which sweep down through the mountain gullies and throw the water into violent turmoil. S. Matthew uses the word "seismos" (earthquake), to describe this storm.

41 even the wind and the sea obey him. The witnesses of this miracle recognise in it a power transcending all human experience. It is indeed remarkable as one of the few instances where our Lord directly manifested Himself as the Lord of nature, overruling natural phenomena by His word. Most of the other miracles were conditioned by the faith of those on whom or for whom they were performed. Here there is no human co-operation, but rather the want of it. Such a miracle was a clear proof of the Divinity of Christ.

1 the country of the Gerasenes. There is some doubt as to the locality; the name is spelled differently by each of the three Synoptists, and neither Gadara nor Gergesa answer to the description, being too far away from the lake (see Stanley, pp. 380-2). "It is probable that the real name was Gerasa, represented by the ruin *Qersa* (pronounced by the Arabs *Gersa*) opposite Tiberias, near the shore of the lake" (Col. Conder, in Murray's *Bible Dictionary*).

2 a man with an unclean spirit. S. Matthew states that there were two demoniacs. One must have been much more prominent than the other, and S. Mark and S. Luke centre the attention upon him. The expression "an unclean spirit" may imply that this demoniac possession was the result of sin.

asunder by him, and the fetters broken in pieces: and no man had strength to tame him. ⁵And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. ⁶And when he saw Jesus from afar, he ran and worshipped him; ⁷and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not. ⁸For he said unto him, Come forth, thou unclean spirit, out of the man. ⁹And he asked him, What is thy name? And he saith unto him, My name is Legion; for we are many. ¹⁰And he besought him much that he would not send them away out of the country. ¹¹Now there was there on the mountain side a great herd of swine feeding. ¹²And they besought him, saying, Send us into the swine, that we may enter into them. ¹³And he gave them leave. And

6-12 It is remarkable to notice how the demoniac seems to have a double personality. He speaks both in the singular and in the plural, as if an inward struggle is going on between the man himself and the alien powers which have taken possession of him. The struggle becomes more acute and terrible in the presence of Jesus—hence perhaps the man's appeal **torment me not**; though in S. Matthew's account the devils themselves, while confessing the Divinity of Jesus, beseech Him not to torment them **before the time**, i.e. they know a day is coming when they will be condemned finally by Him, and driven into hell, where they will no longer have any power over created beings.

9 **My name is Legion.** To the distracted mind of the demoniac, the number and strength of the evil influences which have taken possession of him suggest the marshalled armies of Rome. The name "legion" implies some familiarity with these, and this part of the region beyond Jordan was chiefly inhabited by Gentiles.

10 **out of the country.** S. Luke says "into the abyss," i.e. the bottomless depths of hell, whence the evil spirits had come, and whither on their condemnation they would have to return (cp. Rev. xx.). Perhaps the two phrases are really identical in meaning. These evil spirits were allowed only to work their evil will in one country: if expelled from that, they would have to return to hell.

11 **a great herd of swine feeding.** Probably these were kept by some who contracted to supply provisions for the Roman soldiers, of which pork was a principal item. If the owners of the swine were Jews, of course they were sinning against the Law of Moses; but this is not certain (see above in v. 9).

12-13 The whole of this account of the devils entering into the swine is full of difficulty, and it is best to be content with grasping the spiritual teaching which plainly underlies it: (1) The undoubted existence and terrible influence both on man and the lower creation

the unclean spirits came out, and entered into the swine : and the herd rushed down the steep into the sea, *in number* about two thousand ; and they were choked in the sea. ¹⁴And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass. ¹⁵And they come to Jesus, and behold him that was possessed with devils sitting, clothed and in his right mind, *even* him that had the legion : and they were afraid. ¹⁶And they that saw it declared unto them how it befell him that was possessed with devils, and concerning the swine. ¹⁷And they began to beseech him to depart from their borders. ¹⁸And as he was entering into the boat, he that had been possessed with devils besought him that he might be with him. ¹⁹And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and *how* he had mercy on thee. ²⁰And he went his way, and began to publish in Decapolis how great things Jesus had done for him : and all men did marvel.

Curing the Incurable and Raising the Dead.

²¹And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him : and he was by the sea. ²²And there cometh one of the rulers of the

of wicked spirits ; (2) that only by Divine permission are they allowed to do evil, and their time for this is limited ; (3) that great calamities and destruction of life are sometimes permitted by God, in order to emphasise the dreadful nature of evil and to awaken man's fear and repentance.

19 Go to thy house unto thy friends. A remarkable and beautiful instance of (1) our Lord's dealing with individual souls ; He had a vocation ready for the man who was cured, although quite different from what he at first hoped ; (2) His mercy to the ignorant. The people imagined Jesus to be some terrifying wonder-worker or magician. He sends a missionary to them to expound God's *mercy*. What they thought a destruction of valuable property was an act of mercy to mankind.

20 Decapolis. A district in the ancient Bashan, E. of Jordan—lit. "ten cities." These cities (including Scythopolis, W. of Jordan) had received special privilege from Rome. They were inhabited by a mixed population, mostly heathen.

22 one of the rulers of the synagogue (see note, p. 70). This was no doubt the synagogue at Capernaum : the faith of Jairus is inferior

synagogue, Jâirus by name; and seeing him, he falleth at his feet, and beseecheth him much, saying, My little daughter is at the point of death: *I pray thee*, that thou come and lay thy hands on her, that she may be made whole, and live. ²⁴And he went with him; and a great multitude followed him, and they thronged him. S. Mark v. 21-43.

²⁵And a woman, which had an issue of blood twelve years, ²⁶and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, ²⁷having heard the things concerning Jesus, came in the crowd behind, and touched his garment. ²⁸For she said, If I touch but his garments, I shall be made whole. ²⁹And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her plague. ³⁰And straightway Jesus, perceiving in himself that the power *proceeding* from him had gone forth, turned him about in the crowd, and said, Who touched my garments? ³¹And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? ³²And he looked round about to see her that had done this thing. ³³But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth. ³⁴And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

³⁵While he yet spake, they came from the ruler of the synagogue's house, saying, Thy daughter is dead: why troublest thou the Master any further? ³⁶But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe. ³⁷And he suffered no man to follow with him, save Peter, and James, and John the brother of James. ³⁸And they come to

to that of the centurion (p. 102). He cannot apparently imagine a cure without Christ's presence and touch.

27 touched his garment. It was the border of the garment, the fringe of blue which was worn in accordance with the Law (Num. xv. 38; Deut. xxii. 12), which the woman touched. Her touch would be ceremonial pollution, like that of the leper: for her issue made her "unclean" in the eye of the Law, and everything she touched would be "unclean." Hence the secrecy which she tries to use.

30 the power proceeding from him, i.e. the healing, restoring, life-giving power which was in His sacred humanity by reason of its union with His Divinity. This power goes forth in answer to the touch of faith—but not without the Lord's knowledge.

the house of the ruler of the synagogue ; and he beholdeth a tumult, and *many* weeping and wailing greatly. ³⁹And when he was entered in, he saith unto them, Why make ye a tumult, and weep ? the child is not dead, but sleepeth. ⁴⁰And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was. ⁴¹And taking the child by the hand, he saith unto her, Talitha cumi ; which is, being interpreted, Damsel, I say unto thee, Arise. ⁴²And straightway the damsel rose up, and walked ; for she was twelve years old. And they were amazed straightway with a great amazement. ⁴³And he charged them much that no man should know this : and he commanded that *something* should be given her to eat.

Giving Sight to the Blind.

²⁷And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David.

S. Matt. ix. ²⁸And when he was come into the house, the blind
27-31. men came to him ; and Jesus saith unto them, Believe
ye that I am able to do this ? They say unto him,
Yea, Lord. ²⁹Then touched he their eyes, saying, According to
your faith be it done unto you. ³⁰And their eyes were opened.

38 a tumult. This was caused largely by the hired mourners, rendered necessary by Jewish custom, especially the flute-players (whom S. Matthew alludes to), without at least two of whom no funeral, however poor, would be considered respectable.

40 And they laughed him to scorn. The unbelief and derision of the spectators serve to emphasise the reality of the miracle. She was really dead ; but our Lord here, as elsewhere (S. John xi. 11-13), speaks of death as sleep. To Him there was no impassable border between life and death. He calls the maiden's soul back from the place of the departed by a touch and an affectionate word ; not with such agonies of prayer as accompanied the miracles of Elijah and Elisha.

43 commanded that something should be given her to eat. Not merely a proof of the reality of her return to life, but a sign of our Lord's affection and sympathy for human needs.

27 thou son of David. The blind men, in contrast with the scorn which the Jewish leaders showed of Christ's supposed humble origin, address Him by the distinctively Messianic title. It is a confession of faith.

And Jesus strictly charged them, saying, See that no man know it.
³¹ But they went forth, and spread abroad his fame in all that land.

A Second Visit to Nazareth.

¹ And he went out from thence; and he cometh into his own country; and his disciples follow him. ² And when the sabbath was come, he began to teach in the synagogue: and many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and *what mean* such mighty works wrought by his hands? ³ Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him. ⁴ And Jesus said unto them, A prophet is not without honour, save in his own country, and among his own kin, and in his own house. ⁵ And he could there do no mighty work, save

S. Mark vi.
1-6.

30 strictly charged them. The word used implies a very severe and even threatening tone. Here, as elsewhere, our Lord does not perform miracles as popular evidence of His own claim. They were acts of mercy to individuals, and anticipations and types of His work for men's souls through His Church. The disobedience of the two men, though natural enough, cannot be justified. They must have missed by it the full blessing of their faith (see p. 76).

1 his own country. This is apparently a different and later visit to Nazareth than that described by S. Luke (iv.), where the life of Jesus was threatened. He is now accompanied by His disciples. No personal violence is offered Him, but He is treated with much the same scorn and unbelief as before. The people of Nazareth could not deny altogether His teaching and miracles, but they were really untouched by them.

3 Is not this the carpenter? Our Lord had learned the trade of S. Joseph, His foster-father, and no doubt after the latter's death had practised it at Nazareth, and thereby supported the Blessed Virgin.

On our Lord's "brethren" see above, p. 112.

James and Judas afterwards became famous in the Church as the authors of the epistles which bear their names, and **James** as the first bishop of Jerusalem (see Acts xv. etc.). **Joses** and **Simon** are unknown otherwise. There is no record elsewhere of our Lord's **sisters**.

5 And he could there do no mighty work. So high a responsibility has been given by God to man that even God's own power is in some way limited by man's unbelief. Just as it is faith that renders possible a miracle, so the refusal to believe hinders even Almighty love.

that he laid his hands upon a few sick folk, and healed them.
⁶And he marvelled because of their unbelief.

The Mission of the Twelve.

³⁵And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. ³⁶But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. ³⁷Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. ³⁸Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

¹And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

²Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; ³Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Thaddæus; ⁴Simon the Cananæan, and Judas Iscariot, who

And he marvelled. Our Lord, being truly man, experienced the ordinary human feelings; here He wondered at unbelief as He had before at the faith of the centurion.

37 Then saith he unto his disciples. This injunction is addressed apparently to the general body of the followers of Christ, out of whom twelve had already been chosen (see pp. 82, 83). These twelve now appear under the distinctive name of "apostles" = those sent forth officially. And a preliminary mission is given them, as an anticipation of the world-wide work which they and their successors would undertake after the Ascension.

38 Pray ye therefore. The vocation to this ministry is to be given in answer to the prayers of Christ's disciples generally. The word for **send** is a very strong one, and implies the overpowering impulse of the Divine mission; it is, literally, "thrust forth." Men may not presume to preach Christ's Gospel till they are "sent." This sending is conditional on the faith and prayer of the Church, and it is an intensely real thing (cp. Rom. x. 14, 15).

also betrayed him. ⁵ These twelve Jesus sent forth, and charged them, saying,

Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans : ⁶ but go rather to the lost sheep of the house of Israel. ⁷ And as ye go, preach, saying, The kingdom of heaven is at hand. ⁸ Heal the sick, raise the dead, cleanse the lepers, cast out devils : freely ye received, freely give. ⁹ Get you no gold, nor silver, nor brass in your purses ; ¹⁰ no wallet for *your* journey, neither two coats, nor shoes, nor staff : for the labourer is worthy of his food. ¹¹ And into whatsoever city or village ye shall enter, search out who in it is worthy ; and there abide till ye go forth. ¹² And as ye enter into the house, salute it. ¹³ And if the house be worthy, let your peace come upon it : but if it be not worthy,

5 and charged them, saying. This great discourse to the Twelve falls primarily into two main divisions :—

(i) *vv.* 5–15, much the same in all the three Synoptical gospels, dealing primarily with the present mission, which is preparatory and temporary, addressed to Israelites only, and attested by miracles of healing similar to those worked by Christ Himself.

(ii) *vv.* 16–42, portions similar to which occur in other connections in S. Mark and S. Luke ; probably S. Matthew, following his usual custom, has collected together in one place a number of sayings which bear upon the same subject. This second part of the discourse has a much wider bearing. It looks forward to the future, and not merely to the subsequent work and consolations and sufferings of the Twelve, but to the Church and the successors of the apostles through all time.

9 Get you no gold, nor silver, etc. These injunctions were intended apparently to impress both upon the Twelve, and upon those to whom they came, that their mission was sacred and unworldly. They were to trust in the providence of Him who sent them for the necessaries of life ; they were not seeking any earthly reward. It has been pointed out that the injunctions correspond closely to those given by the Rabbis with regard to entering the Temple, e.g. shoes were not allowed, but only sandals (which S. Mark in his account specifies, vi. 9). The apostolic mission was a religious pilgrimage.

S. Mark's account permits a staff to be taken, but probably what is meant is that no *special* traveller's staff is to be procured. They are to go just as they are.

13 And if the house be worthy, etc. This "worthiness" would consist not in social position or in the entertainment given to the apostles, but in the readiness to be taught. The salutation given would be the usual one in the East, "Peace be unto you." This would bring a real gift of **peace** to those who were worthy. The apostolic blessing would be more than a mere good wish. Those who were

let your peace return to you. ¹⁴And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. ¹⁵Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement, than for that city.

¹⁶Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. ¹⁷But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; ¹⁸yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. ¹⁹But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. ²⁰For it is not ye that speak, but the Spirit of your Father that speaketh in you. ²¹And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and cause them to be put to death. ²²And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved. ²³But when they persecute you in this city, flee into

not worthy would lose the gift, but the apostles had done *their* part; they themselves would be no worse for their rejection. Their **peace** would **return** as a blessing to themselves, but the unworthy hearers had lost their great opportunity.

14 shake off the dust of your feet. The recognised and well-known sign of a faithful Jew severing himself from the company of the heathen. The Israelites who refused to hear the message would lose their privilege and become as heathen, nay, worse, for they had deliberately rejected the truth, and so would in the Day of Judgment be more severely judged than even the typical examples of wicked heathenism, the men of Sodom and Gomorrah who had not had similar opportunities.

16 be ye therefore wise as serpents. A remarkable injunction, for it seems to be an allusion to what is said of the serpent in Gen. iii. 1. We may learn lessons even from things evil. But the second half of the sentence is necessary to balance the first; **harmless** rather means "simple" or "sincere." The serpent who tempted Eve was the direct opposite of this.

17-18 The persecutions foretold in these verses are seen in actual fulfilment in the Acts (cp. v. 40, xxi.-xxvi.).

21 brother shall deliver up brother to death, etc. Terrible as are the dissensions foretold which would result from the apostolic preaching, they must not be shrunk from; truth is of greater value than anything else. Peace is worthless unless founded on truth.

the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

²⁴A disciple is not above his master, nor a servant above his lord. ²⁵It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household! ²⁶Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. ²⁷What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops. ²⁸And be not afraid of them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. ²⁹Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father; ³⁰but the very hairs of your head are all numbered. ³¹Fear not therefore; ye are of more value than many sparrows. ³²Every one therefore who shall confess me before men, him will I also confess before my Father which is in heaven. ³³But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

³⁴Think not that I came to send peace on the earth: I came not

23 till the Son of man be come. This appears to refer (1) to the "coming" of Christ which was seen in the destruction of Jerusalem and the scattering of the Jews in A.D. 70; (2) to the Second Advent at the end of the world. The apostolic preaching is to continue till then; it will not till then be completed, nor will Israel till then be converted.

25 If they have called the master of the house Beelzebub. Christ is the Master, and the Jews had already associated Him closely with Beelzebub by saying that He had performed His miracles by "the prince of the devils." If Christ Himself is treated with such blasphemy, His messengers need not expect anything better to be said of them.

26 there is nothing covered, that shall not be revealed. Those who are on the side of truth need fear nothing. When all things are disclosed (as they will be finally at the Day of Judgment, and in many ways even in this world), the motives of the true preachers of Christ will be seen to be sincere, and the terrors that threatened them shown to be empty and vain.

28 rather fear him which is able, etc., i.e. God, who alone has authority over the ultimate destiny of each human life. **Hell** is here Gehenna, the place of torment and final perdition.

34 I came not to send peace, but a sword. Though Christ is

to send peace, but a sword. ³⁵ For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: ³⁶ and a man's foes *shall be* they of his own household. ³⁷ He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. ³⁸ And he that doth not take his cross and follow after me, is not worthy of me. ³⁹ He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

⁴⁰ He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. ⁴¹ He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and

called the "Prince of Peace" (Isa. ix., cp. Micah v. 5) and was heralded at Bethlehem by songs of "peace on earth," His coming and the preaching of His Gospel inevitably introduced warfare and strife among men. In the presence of His absolute claim to authority men are compelled to take their sides either for or against Him. The peace which He brings is only for those who obey Him; they have peace with God, and inward peace with themselves, and peace is the ideal *within* the Church.

36 a man's foes shall be they of his own household. A quotation from Micah vii. 6. The prophet's description of the persecution of the few faithful in Israel.

38 he that doth not take his cross, etc. A distinct allusion to the Crucifixion, which our Lord always foresaw. Suffering for Christ's sake must be humbly *accepted* (not merely endured) as the condition of being worthy of Him who voluntarily suffered the cross.

39 He that findeth his life shall lose it. One of the deepest and most fundamental sayings of our Lord. Man naturally seeks to "find his life," to do the best for himself; making himself the aim and his own interests the standard of his conduct. Christ demands the reversal of this; a man who follows Christ must put the Master first and himself last. The saying is profoundly true, for human effort never reaches success unless a man has an unselfish aim. A life lived for self is a failure, and often is seen to be so even in this world.

40-2 This last section is intended for the encouragement of Christ's messengers after the severe predictions and hard sayings of the previous verses. They represent Christ Himself, as His ambassadors. Their dignity is so high that no one who entertains them or shows them any kindness will be without a great reward.

41 in the name of a prophet, i.e. because he *is* a prophet. If the motive in entertaining Christian teachers and Christian followers (a "righteous man") is sincere, those who do so will receive the very same reward as the teacher or the righteous man may himself look forward to.

he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. ⁴²And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

The Work of the Twelve.

¹²And they went out, and preached that *men* should repent. ¹³And they cast out many devils, and anointed with oil many that were sick, and healed them. S. Mark vi.
12-13.

The Martyrdom of S. John the Baptist.

¹⁴And king Herod heard *thereof*; for his name had become known: and he said, John the Baptist is risen from the dead, and therefore do these powers work in him. ¹⁵But others said, It is Elijah. And others said, *It is a* S. Mark vi.
14-29. prophet, *even* as one of the prophets. ¹⁶But Herod, when he heard *thereof*, said, John, whom I beheaded, he is risen.

42 one of these little ones. Those who are apparently the lowest and humblest among the disciples of Christ. Kindness shown to one of those for Christ's sake will win a reward (cp. S. Mark ix. 41).

12 and preached that men should repent. This was the practical carrying out of the command to proclaim that the kingdom of God was at hand. Repentance was the first necessary preparation for receiving and entering that kingdom.

13 anointed with oil. Though not mentioned in our Lord's charge to the Twelve, there can be no doubt that in doing this they were carrying out His wishes. The oil was the outward and visible means by which Christ's gift of healing was conveyed. Hence in the Church Unction is rightly reckoned as a sacrament, and its use in sickness by the authorised ministers of the Church ordered by S. James (v. 14).

14 king Herod. Herod Antipas. Herod was apparently a Sadducee, and therefore an unbeliever in a resurrection of the dead. His guilty conscience, however, overpowers his scepticism, and he thinks that the Baptist, whom, as we see from the statements below, he had feared in his lifetime, has returned from the dead, with greater powers than before, for no miracles were worked by the Baptist during his lifetime.

15 It is Elijah. An allusion to the prophecy of Mal. iv. 5 and an illustration of the widespread belief among the Jews of a bodily return of Elijah from heaven.

¹⁷ For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife: for he had married her. ¹⁸ For John said unto Herod, It is not lawful for thee to have thy brother's wife. ¹⁹ And Herodias set herself against him, and desired to kill him; ²⁰ and she could not; for Herod feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly. ²¹ And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee; ²² and when the daughter of Herodias herself came in and danced, she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. ²³ And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. ²⁴ And she went out, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. ²⁵ And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John the Baptist. ²⁶ And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her! ²⁷ And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison, ²⁸ and brought his head in a charger, and gave it to the damsel; and the

17 Herodias, his brother Philip's wife. Herod married this wicked woman at her own instigation. He committed thereby more than one sin. He divorced his own lawful wife, and then he married a woman who had a husband living; and this husband, moreover, was Herod's own brother.

22 the daughter of Herodias. Salome.

25 a charger. Lit., a "board," and so a large, flat dish.

26 for the sake of his oaths, and of them that sat at meat. An oath to commit a crime cannot be binding. It is a sin to make it, but a greater sin still to carry it into effect. A false sense of honour, combined with fear of the laughter of those whom he was entertaining, prevented the king from following his conscience, which told him that S. John was a holy man and that the reproof of his incestuous marriage was just (v. 20).

This martyrdom of S. John took place at the fortress of Machaerus, on the east of the Dead Sea. Herod was apparently here because

damsel gave it to her mother. ²⁹And when his disciples heard *thereof*, they came and took up his corpse, and laid it in a tomb.

The Return of the Twelve.

³⁰And the apostles gather themselves together unto Jesus ; and they told him all things, whatsoever they had done, and whatsoever they had taught. ³¹And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat. S. Mark vi. 30-1.

The Feeding of the Five Thousand.

¹After these things Jesus went away to the other side of the sea of Galilee, which is *the sea* of Tiberias. ²And a great multitude followed him, because they beheld the signs which he did on them that were sick. ³And Jesus went up into the mountain, and there he sat with his disciples. ⁴Now the passover, the feast of the Jews, was at hand. ⁵Jesus therefore lifting up his eyes, and seeing that a S. John vi. 1-15.

Aretas, the father of his divorced wife, was on the way to attack him, and Machaerus was on the frontier.

"Machaerus was a suitable scene for the end of the Baptist's life. Below was the Dead Sea, close at hand were the mountains where Moses had mysteriously disappeared ; also close at hand was the scene of the still more mysterious departure of Elijah, who in so many respects resembled the Baptist " (Newbolt).

31 Come ye yourselves apart. This is one of S. Mark's graphic descriptions, which suggests the tender personal care of our Lord for men's bodies as well as their souls. The apostles needed rest after the physical and spiritual strain of their first mission. Our Lord here shows both the importance and the consecration of a " holiday."

1 After these things. Our Lord was still apparently seeking retirement for Himself and His apostles, in view both of the recent death of John the Baptist and Herod's curiosity respecting Himself, and of the return of the Twelve from their first great errand of preaching.

3 the mountain. Rather, the high ground near Bethsaida Julias. It is a vexed question whether this Bethsaida is the same as "Bethsaida of Galilee." See Conder in Murray's *Bible Dictionary*.

4 the passover. This is the second Passover of the ministry (A.D. 29), which apparently our Lord did not keep at Jerusalem. It has been

great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat? ⁶ And this he said to prove him: for he himself knew what he would do. ⁷ Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. ⁸ One of his disciples, Andrew, Simon Peter's brother, saith unto him, ⁹ There is a lad here, which hath five barley loaves, and two fishes: but what are these among so many? ¹⁰ Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. ¹¹ Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would. ¹² And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. ¹³ So they gathered them up, and filled twelve baskets with broken pieces

thought that the crowds who followed Him into His retirement were partly composed of the pilgrims on their way to Jerusalem to keep the feast.

7 Two hundred pennyworth. The penny, or *denarius*, which was an ordinary day's wage, was worth about eightpence, but its purchasing power was considerably more.

9 five barley loaves, and two fishes. The ordinary food of the working classes. The fishes were no doubt salted, such as were eaten largely by the Jews, more as a relish to their bread than as a regular meal. These fish came mostly from the coast of Tyre, and were carried inland by hawkers (Neh. xiii. 16).

11 he distributed to them that were set down. We learn from the other accounts that this distribution was performed through the ministry of the disciples. This is the only miracle recorded by all the four evangelists, and each account gives interesting details. It was so carefully recorded, not only because of its remarkable character, but no doubt also for its symbolic value. It was a "sign" of another feeding of a greater multitude, hereafter to be performed in the Eucharist through the Christian ministry. This is brought out in the discourse that follows. We cannot understand how the miracle was performed. It is scarcely enough to suppose that a small quantity of food was, by the mere suggestion of our Lord's will, sufficient to satisfy the hunger of the eaters. There must have been an actual multiplication of the food, for the fragments were apparently more than the original supply. It was the act of God Himself, who is not only powerful over all the processes of nature, but also the originator of all the arts by which men have used and applied natural gifts. Bread is the result of man's art; but both the seed, its growth, and its manipulation are really part of the wisdom of the Creator. He can create *bread* as well as corn, if He wills, without human interposition.

from the five barley loaves, which remained over unto them that had eaten. ¹⁴ When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.

¹⁵ Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.

²² And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. S. Matt. xiv. 22.

The Sign on the Lake of Galilee.

²⁴ But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary. ²⁵ And in the fourth watch of the night he came unto them, walking upon the sea. ²⁶ And when the disciples saw him walking on the sea, they were troubled, saying, It is an apparition; and they cried out for fear. ²⁷ But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. S. Matt. xiv. 24-33.

14 This is of a truth the prophet. The thoughts of the multitude went back to the great promise of Deut. xviii. 15. It should also be noticed that one of the greatest O.T. prophets, Elisha, performed a miracle of the same sort, though much more limited, which seems to be a foreshadowing of this one (2 Kings iv. 42-4).

15 to make him king. This was a "temptation" of the same sort as that presented by Satan, when he offered "all the kingdoms of the world" to Christ. Temporal sovereignty was the popular Jewish ideal of the Messiah. Our Lord at once refuses it, and Himself retires to solitude and prayer, and sends His disciples hurriedly away on the lake, to preserve them from the same temptation.

24 in the midst of the sea. The Sea of Galilee at its widest is six or seven miles, and is liable to sudden and dangerous squalls. S. John tells that they had rowed twenty-five or thirty furlongs, which would be about half-way across.

25 the fourth watch, i.e. between 3 and 6 a.m.

26 walking on the sea. A remarkable miracle, illustrating our Lord's independence, when He so willed it, of the ordinary laws of matter. Such miracles rarely occur before His Resurrection, after which they appear as His normal procedure. The same power would have been apparently given to S. Peter had not his faith failed. It would have been a foretaste of the Resurrection-body.

²⁸ And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. ²⁹ And he said, Come. And Peter went down from the boat, and walked upon the waters, to come to Jesus. ³⁰ But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me. ³¹ And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? ³² And when they were gone up into the boat, the wind ceased. ³³ And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.

S. John vi. 21. And straightway the boat was at the land whither they were going.

The Great Discourse on the Bread of Life.

²² On the morrow the multitude which stood on the other side of the sea saw that there was none other boat there, save one, and that Jesus entered not with his disciples into the boat, S. John vi. 22-59. but *that* his disciples went away alone ²³ (howbeit there came boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks): ²⁴ when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus. ²⁵ And when they found him on the other side of the sea,

21 And straightway. All the miracles performed on the sea seem to have special reference to the future course of Christ's Church. S. John is the only evangelist who records this miraculous arrival at the land. No doubt he sees in it a further "sign" that the destined end of her journey will be reached by the Church, through Christ's presence, easily and imperceptibly, though human effort fails, and human attempts to hasten on the recognition of Christ as king are rejected.

22 On the morrow, etc. This and the two following verses describe in a somewhat complicated manner how the multitude on the east shore of the lake crossed over the next morning to follow Jesus. They were puzzled as to how He had gone away, for they knew He had not gone with His disciples, nor was there at that time any other boat to convey Him. However, by this time other boats had arrived (*v.* 23), perhaps driven to shore by the storm of the previous night. The multitude therefore made use of these boats to get across to Capernaum, where they concluded they would find Jesus, though they did not understand how He could have got there.

they said unto him, Rabbi, when camest thou hither? ²⁶ Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. ²⁷ Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, *even* God, hath sealed. ²⁸ They said therefore unto him, What must we do, that we may work the works of God? ²⁹ Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. ³⁰ They said therefore unto him, What then doest thou for a sign,

26 Verily, verily, I say unto you. The discourse which follows is of the highest importance. It is not of the same sort as those usually addressed to Galilaeans, and the allusion to **the Jews** in *vv.* 41 and 52 shows that prominent among the multitude must have been a number of visitors from Judaea. The discourse may be divided as follows:—

(i) *vv.* 26–34 Contrast between material bread and the true or spiritual bread.

(ii) *vv.* 35–50 Christ proclaims Himself to be this true bread.

(iii) *vv.* 51–8 Further development of this truth—eternal life is given through eating Christ's body and drinking His blood.

Ye seek me, not because ye saw signs, i.e. they had not understood the *meaning* of the miracle; to them it had been simply a wonder and a means of supplying their hunger. Miracles are valueless unless they are interpreted by the believing heart and recognised as signs of Divine truth.

27 Work not, i.e. for bodily food in comparison with **the meat which abideth.** The words are not meant to discourage labour for one's own maintenance, but to show that the needs of the soul are more important than those of the body, and ought *first* to be laboured for.

for him the Father, even God, hath sealed. God has "sealed," that is, solemnly marked out as His own and as the authoritative giver of eternal life to man, Jesus Christ in His human nature, as the Son of man.

29 This is the work of God, that ye believe, etc. Our Lord here definitely puts forward belief in Himself as the giver of eternal life, as the first condition of obtaining it. No **work** is of any real value unless it is based on this faith.

30 What then doest thou for a sign? The multitude, or their Judaeans spokesmen, recognise that such an exalted claim is more than any prophet or teacher could make. He is claiming to be the Messiah, and they imagine that He ought to show some startling miracle, "a sign from heaven," to prove His claim. They bring forward the case of Moses, who gave their fathers, not ordinary bread

that we may see, and believe thee? what workest thou? ³¹ Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat. ³² Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. ³³ For the bread of God is that which cometh down out of heaven, and giveth life unto the world. ³⁴ They said therefore unto him, Lord, evermore give us this bread. ³⁵ Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. ³⁶ But I said unto you, that ye have seen me, and yet believe not. ³⁷ All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. ³⁸ For I am come down from heaven, not to do mine own will, but the will of him that sent me. ³⁹ And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. ⁴⁰ For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.

⁴¹ The Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven. ⁴² And they said, Is not this Jesus, the son of Joseph, whose father and

as Jesus had given them miraculously yesterday, but an entirely supernatural food from heaven, the manna. The Messiah, they think, ought to do something analogous to this.

32 It was not Moses that gave you the bread out of heaven. Christ in these words lifts His claim still higher than they had imagined. He implies that His gifts are on a higher plane and have a wider efficacy than those of Moses. The manna was, after all, food for the body only. He is speaking to them of food of the soul, and not for Jews only, but for the world.

35 I am the bread of life. Here for the first time the Lord definitely identifies the life-giving bread He had been speaking of with Himself. He is the satisfaction of the world's need.

36 But I said unto you. From here to *v.* 47 the thread of the discourse on the bread of life is somewhat interrupted. Our Lord, reading the unbelief in the minds of His hearers, which prevented them understanding His teaching, speaks to them of the mystery of belief and unbelief. Two sides of the truth are stated. No one can believe in Christ except by the will of the Father (with which the will of the Son is one), but the coming to Christ by the individual must be his own personal act (see *vv.* 37 and 45).

mother we know? how doth he now say, I am come down out of heaven? ⁴³ Jesus answered and said unto them, Murmur not among yourselves. ⁴⁴ No man can come to me, except the Father which sent me draw him: and I will raise him up in the last day. ⁴⁵ It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me. ⁴⁶ Not that any man hath seen the Father, save he which is from God, he hath seen the Father. ⁴⁷ Verily, verily, I say unto you, He that believeth hath eternal life. ⁴⁸ I am the bread of life. ⁴⁹ Your fathers did eat the manna in the wilderness, and they died. ⁵⁰ This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. ⁵¹ I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world.

⁵² The Jews therefore strove one with another, saying, How can this man give us his flesh to eat? ⁵³ Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of

43 Jesus answered. The answer is not directed against their murmurings; nor is their mistaken idea of our Lord's birth corrected by Him. It is no use arguing about details with those who refuse to hear the voice of the Father and to learn from Him. If a man follows conscience and the Divine teaching, he will come to Christ; otherwise, whatever view he holds about His birth and origin, he cannot come (cp. S. Matt. xvi. 17). At the same time Christ tacitly corrects their statement about His being the Son of Joseph. In *v.* 46 He claims to be from God, and to have seen the Father—a claim no mere man could make.

44 draw. Not compulsion, but attraction; the call of God to the conscience of man.

45 It is written in the prophets (Isa. liv. 13). The plural "prophets" refers to the division of the Hebrew Scriptures so called. But the inward teaching given by God to the believing soul, in contrast with a mere law imposed from without, is a frequent idea in the prophetic writings (cp. Jer. xxxi. 31-4).

51 the bread which I will give is my flesh. After the digression on belief and unbelief, our Lord in *vv.* 48-50 reiterates in still more forcible language His previous statements; and then in *v.* 51 He introduces a more solemn truth. He Himself is the bread of life, but this is given to mankind as the result of a sacrificial death. The bread is Christ's "flesh," His human nature offered in sacrifice.

53 Jesus therefore said unto them. Every cavil of "the Jews" only produces a further and bolder statement of the same truth. The Jews were thoroughly startled at the expression of eating Christ's

the Son of man and drink his blood, ye have not life in yourselves. ⁵⁴ He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. ⁵⁵ For my flesh is meat indeed, and my blood is drink indeed. ⁵⁶ He that eateth my flesh and drinketh my blood abideth in me, and I in him. ⁵⁷ As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. ⁵⁸ This is the bread which came down out of heaven: not as the fathers did eat, and died: he that eateth this bread shall live for ever. ⁵⁹ These things said he in the synagogue, as he taught in Capernaum.

The Effects of the Discourse.

⁶⁰ Many therefore of his disciples, when they heard *this*, said, This is a hard saying; who can hear it? ⁶¹ But Jesus S. John vi. knowing in himself that his disciples murmured at 60-71. this, said unto them, Doth this cause you to stumble?

flesh. It was no metaphor familiar to them, it had no parallel in the O.T. To learn from a teacher or to believe in Him would not be expressed in such a language. The nearest parallel, not a very close one, is Ecclus. xxiv. 21. And yet when the Jews naturally express their astonishment, the phrase is repeated with a further and still more startling addition, that seemed to cut across one of the most sacred and primeval ordinances of the Law, that blood must not be tasted. Eternal life can only be won by "eating the flesh of the Son of man and drinking His blood." **Blood** emphasises the idea of *sacrifice*. Two truths are clearly expressed in this statement:—

(i) That eternal life both here and in the Resurrection can only be gained through partaking in the fullest sense of the sacrificed life of Christ;

(ii) That this partaking is no mere metaphor, it is not simply equivalent to hearing, believing, or obeying Him; it involves in some way an actual incorporation into the life of Christ, so that His incarnate life becomes the life of the believer, the believer dwells in Christ and Christ in him.

The Christian conscience has rightly understood that the reference is to the sacramental union of man with Christ, and especially, though not exclusively, to the Holy Communion, and the Church has appropriated in her Eucharistic devotions the language of this passage. The discourse prepared for the institution of the Eucharist a year later.

⁶¹ **Doth this cause you to stumble?** Lit., "scandalise you." The word is frequent in the Gospels, and is translated "offend" in A.V. It implies to cause to fall into a trap, or to trip up a person, and so

⁶² *What* then if ye should behold the Son of man ascending where he was before? ⁶³ It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. ⁶⁴ But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him. ⁶⁵ And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.

to stop his progress. To be "scandalised" at Christ's teaching would mean, therefore, to be hindered or stopped, by some misunderstanding or secret unbelief, from going forward to the full knowledge of the truth.

It should be noted in *vv.* 62, 63 that our Lord does not seek to make His teaching any easier, or in any way to tone down its startling character, as He might have done if His words about eating His flesh and drinking His blood had been merely a figure of speech. All that He does is to remove the gross misconception of a *material* eating. There must be a *real*, though not a material, eating of His flesh, as is shown by the words that follow.

62 What then if ye should behold, etc. Though S. John does not record the Ascension, he alone records two occasions when our Lord distinctly spoke of it, here and *xx.* 17. The Ascension would show that the eating of Christ's flesh could not be material, but it would also show that Christ's claim to be the bread that "came down from heaven" was justified, as He would be seen returning to heaven.

63 It is the spirit that quickeneth. "Spirit" here is not equivalent to "the Holy Spirit" (though, of course, it is through Him that we eat of Christ's flesh), but rather is contrasted with "flesh." **Flesh** here means the material side of human nature, **spirit** is the new life which by the Incarnation Christ communicates to man (*cp.* 1 Cor. xv. 45).

the words that I have spoken, etc. "Words" here, as in *v.* 68, means not so much the actual speaking as *the things spoken of*. "Matters," "subjects," would express the meaning. The things I have spoken about to you are not material or physical, but supernatural and life-giving.

64 For Jesus knew from the beginning, etc. It must remain a mystery to us with our present limited knowledge *why*, knowing this, Christ chose Judas as an apostle, and suffered him to remain one, even when at this point he was secretly an unbeliever. It is only, however, part of the larger problem as to why God continues to tolerate evil in His own creation. We can be sure, however, that both Christ's choice of Judas and His warning here were intended to give him the fullest opportunity to repent and believe; and this of his own will he refused to do.

⁶⁶Upon this many of his disciples went back, and walked no more with him. ⁶⁷Jesus said therefore unto the twelve, Would ye also go away? ⁶⁸Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. ⁶⁹And we have believed and know that thou art the Holy One of God. ⁷⁰Jesus answered them, Did not I choose you the twelve, and one of you is a devil? ⁷¹Now he spake of Judas *the son* of Simon Iscariot, for he it was that should betray him, *being* one of the twelve.

Controversy with the Pharisees respecting Tradition.

¹And there are gathered together unto him the Pharisees, and certain of the scribes, which had come from Jerusalem, ²and had seen that some of his disciples ate their bread with defiled, S. Mark vii. 1-23. that is, unwashen, hands. ³For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders: ⁴and *when they come* from the marketplace, except they wash themselves, they eat not: and many other things there be, which they have received to

66 Upon this many of his disciples went back. This discourse was a great turning-point, a crisis of faith. Our Lord makes no attempt to detain those who would not receive His teaching. He was not seeking either popularity or a large following, but aiming at the training of those who could receive it in the full meaning of the Incarnation.

68 Simon Peter answered. This confession of faith in Christ's Messiahship is an anticipation of the confession made by the same apostle a little later on near Caesarea Philippi (S. Matt. xvi.), but probably not to be identified with it.

70 one of you is a devil. S. Peter thought he was speaking for all; he did not know what was already in the mind of Judas. "Devil," probably in its literal sense, a slanderer or false accuser. "The fundamental idea seems to be that of turning good into evil" (Westcott).

2 defiled. The question raised was not one of mere bodily cleanliness, but rather of the superstitious washings practised by the Jews, in order to avoid any sort of ceremonial "defilement," which might be caused by touching, even accidentally, any thing or person "unclean." The custom was not commanded in the Law of Moses, but was held of high importance by the later Jews, who too often substituted care about these external washings for a real obedience to the spirit of the Law, as our Lord proceeds to point out.

3 diligently. The word literally means "with the fist" or "to the wrist," which was the Pharisaic rule (see Edersheim, *Life and Times of Jesus*, III, xxxi.).

hold, washings of cups, and pots, and brasen vessels. ⁵And the Pharisees and the scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands? ⁶And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written,

This people honoureth me with their lips,

But their heart is far from me.

⁷But in vain do they worship me,

Teaching *as their* doctrines the precepts of men.

⁸Ye leave the commandment of God, and hold fast the tradition of men. ⁹And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition. ¹⁰For Moses said, Honour thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death: ¹¹but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God; ¹²ye no longer suffer him to do aught for his father or his mother; ¹³making void the word of God by your tradition, which ye have delivered: and many such like things ye do. ¹⁴And he called to him the multitude again, and said unto them, Hear me all of you, and understand: ¹⁵there is nothing from

5 the tradition of the elders. This "tradition" was made up of the various comments on and explanations of the Law of Moses, handed down by the Jewish teachers and scribes, which at a later date became embodied in the Mishnah, the Gemara, and finally the Talmud (about A.D. 500). Sometimes these explanations explained away the Law, and offered ways of evading it; and they were often childishly minute and superstitious. Nevertheless, the Jews regarded this "tradition" as if it were superior in authority and more sacred than the Law, and pretended that it had been handed down orally from Moses himself.

6 Well did Isaiah prophesy. Isa. xxix. 13, referring originally to the formal and hypocritical religion of the inhabitants of Jerusalem and their rulers in the days before the Captivity, which would be punished by that calamity. The same spirit was abroad among the Jews of our Lord's time, though shown in a different way.

11 Corban. A flagrant illustration of the hypocrisy of the Jewish teachers. A man was allowed to evade the obligation of the fifth commandment by dedicating his property as "corban," or a gift to the Temple. Nevertheless, he might still continue to enjoy the use of that property, and need not assist his parents, even if they were starving.

14 Hear me all of you. Our Lord here speaks with absolute authority as teacher, and strikes deliberately at the very root of the

without the man, that going into him can defile him : but the things which proceed out of the man are those that defile the man. ¹⁷And when he was entered into the house from the multitude, his disciples asked of him the parable. ¹⁸And he saith unto them, Are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the man, *it* cannot defile him ; ¹⁹because it goeth not into his heart, but into his belly, and goeth out into the draught? *This he said*, making all meats clean. ²⁰And he said, That which proceedeth out of the man, that defileth the man. ²¹For from within, out of the heart of men, evil thoughts proceed, ²²fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness : ²³all these evil things proceed from within, and defile the man.

Jesus heals the Daughter of a Gentile.

²⁴And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered into a house, and would have

false religion of the Pharisees. Religion is concerned primarily with the man himself, his heart and character. Moral considerations are eternal and all-important. The ceremonial of the Law was only temporary, and intended either for sanitary reasons, or to point men symbolically to the need of inward purity and holiness. The Pharisees reversed all this, and made light of what was within and laid stress on what was merely external.

19 This he said, making all meats clean. A very important comment of the Evangelist's. He means that our Lord is here doing away altogether with the Mosaic distinction between "clean" and "unclean" meats. It was but a temporary and symbolic ordinance. Henceforth in the Christian Church, as the effect of the Incarnation, all things are again created "very good," and all is "clean," if received with thanksgiving (see 1 Tim. iv. 3, 4).

21 evil thoughts. As elsewhere, our Lord lays stress on sins of *thought*, which are the root of all sins of word and act.

22 an evil eye, i.e. a malignant, envious, grudging disposition.

foolishness. In its moral sense, as elsewhere in the Bible ; meaning irreligion, disregard of God's law and disbelief in God.

24 Tyre and Sidon. Distinctly a heathen country, and outside the borders of Palestine. The only time, with the exception of the flight into Egypt, that our Lord entered the Gentile territory. Tyre and Sidon were the great seaport towns of Phoenicia, and among the chief maritime powers of the ancient world ; now entirely destroyed, as Ezekiel prophesied (Ezek. xxvi.-xxviii.).

no man know it: and he could not be hid. ²⁵But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. ²⁶Now the woman was a Greek, a Syrophœnician by race. ^{24-30.} And she besought him that he would cast forth the devil out of her daughter. ²⁷And he said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs. ²⁸But she answered and saith unto him, Yea, Lord: even the dogs under the table eat of the children's crumbs. ²⁹And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. ³⁰And she went away unto her house, and found the child laid upon the bed, and the devil gone out.

The Restoring of the Deaf and Dumb.

³¹And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis. ³²And they bring unto him one that was deaf, and had an impediment S. Mark vii.
31-7.

26 a Greek, a Syrophœnician. A heathen woman, of mixed race, partly Syrian and partly Phœnician. "Greek" probably means only that she was a Gentile (R.V. margin).

27 Let the children first be filled. S. Matthew adds that our Lord had previously said to His disciples, when they interceded for the woman, "I was not sent but unto the lost sheep of the house of Israel." It would seem that He is here speaking of His own personal mission. The work of converting the Gentiles would be for His apostles and the Church, and in any case the Gospel must first be preached to the Jews.

He then proceeds to try the woman's faith by speaking of the Gentiles in the same way that the Jews generally did, though He uses the diminutive "little dogs" rather than the more offensive word "dogs." The woman humbly accepts even the subordinate position, and shows her love and faith by asking only for the crumbs, and thus wins the miracle. S. Matthew adds that our Lord said to her, "O woman, great is thy faith" (cp. His words of commendation of the faith of the heathen centurion, p. 102).

31 and came through Sidon, etc. Sidon is considerably north of Tyre, and this journey must have taken up a good deal of time. No incidents are recorded in its course, and its purpose is unknown. Our Lord must have followed for some distance the high road to Damascus, through the mountainous country of Lebanon, and then turned southward to the semi-Greek cities which lay south-east of the sea of Galilee, in the district called Decapolis.

in his speech; and they beseech him to lay his hand upon him. ³³And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; ³⁴and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. ³⁵And his ears were opened, and the bond of his tongue was loosed, and he spake plain. ³⁶And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it. ³⁷And they were beyond measure astonished, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak.

The Feeding of the Four Thousand.

¹In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them, ²I have compassion on the multitude, S. Mark viii. because they continue with me now three days, and 1-10. have nothing to eat: ³and if I send them away fasting to their home, they will faint in the way; and some of them are come from far. ⁴And his disciples answered him, Whence shall one be able to fill these men with bread here in a desert

33 he took him aside from the multitude. Our Lord seems to have desired to work this miracle as privately as possible (cp. v. 36), perhaps so as not to attract too much notice among the Gentile inhabitants. His fame had already been carried there by the healed demoniac of Gergesa.

34 he sighed. More literally "groaned"—a pathetic detail, characteristic of S. Mark's Gospel. Our Lord shows His deep sympathy for human suffering, and His sorrow for human sin, which so often is the cause of it. See the beautiful lines of Keble in *Christian Year*, for twelfth Sunday after Trinity.

Ephphatha. This, like "*Talitha cumi*" (p. 124), shows that Aramaic was the language usually spoken by our Lord; i.e. the dialect of Syria (Aram), which since the 6th century B.C. had been spoken by the Jews of Palestine, instead of the Hebrew of the O.T.

35 the bond of his tongue. The impediment, whatever it was, which held his tongue in bondage, so that he could not speak plainly.

4 Whence shall one be able, etc. It may be that the disciples were secretly hoping that our Lord, as on the former occasion, would use His miraculous power to feed the multitudes, though, from motives of reverence, they did not suggest this to Him. More probably, however, the disciples, with that forgetfulness of past mercies which is

place? ⁵And he asked them, How many loaves have ye? ⁶And they said, Seven. And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude. ⁷And they had a few small fishes: and having blessed them, he commanded to set these also before them. ⁸And they did eat, and were filled: and they took up, of broken pieces that remained, over seven baskets. ⁹And they were about four thousand: and he sent them away. ¹⁰And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.

The Disciples warned against the Pharisees and Herod.

¹¹ And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. ¹² And he sighed deeply in his spirit, and saith, S. Mark viii. 11-21.
Why doth this generation seek a sign? verily I say

characteristic of human nature, had forgotten, if not the former miracle itself, the religious lessons which underlay it. That this was the case seems suggested by the incident that followed (see below, p. 148).

9 And they were about four thousand. This miracle is distinguished by many details from the previous one (p. 134), with which it should be carefully compared. The place was different, the numbers both of the loaves, the multitudes, and the baskets of fragments, were different. Moreover, both S. Matthew and S. Mark give a different name to the baskets used in this case. In the previous miracle the twelve baskets were small ones, such as each disciple would carry with him; in the present miracle the seven baskets are large ones, the same word being used as for the large basket in which S. Paul was let down from the walls of Damascus (Acts ix. 25).

11 came forth. The word suggests that they had been lying in wait for Him, and this demand for a sign was a plot either to make Him declare Himself, or to discredit Him before the people. On the demand for a sign, see p. 110.

tempting him. This temptation was of the same sort as that of Satan's, when he wished Christ to throw Himself down from the pinnacle of the Temple.

12 he sighed deeply in his spirit. These words are remarkable, and illustrate the true humanity of our Lord. He was deeply moved, not only at the unbelief and wilful blindness of His enemies, but at the necessity for refusing this request for a sign. To have granted it would have been turning aside from the way of the cross, This sigh of His human soul was a foretaste of the agony of Gethsemane,

unto you, There shall no sign be given unto this generation. ¹³ And he left them, and again entering into *the boat* departed to the other side.

¹⁴ And they forgot to take bread ; and they had not in the boat with them more than one loaf. ¹⁵ And he charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod. ¹⁶ And they reasoned one with another, saying, We have no bread. ¹⁷ And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread ? do ye not yet perceive, neither understand ? have ye your heart hardened ? ¹⁸ Having eyes, see ye not ? and having ears, hear ye not ? and do ye not remember ? ¹⁹ When I brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up ? They say unto him, Twelve. ²⁰ And when the seven among the four thousand, how many basketfuls of broken pieces took ye up ? And they say unto him, Seven. ²¹ And he said unto them, Do ye not yet understand ?

The Blind Man healed at Bethsaida.

²² And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him. ²³ And he took hold of the blind man by the hand, and brought him out of the

15 beware of the leaven of the Pharisees and the leaven of Herod. By "leaven" (as S. Matthew in his account distinctly states) our Lord here meant "teaching"; not merely, of course, formal instruction, which Herod would not give, but influence, tone, spirit. In the case of the Pharisees it would be hypocrisy and formalism, in that of Herod the spirit of the world and of worldly compromise.

18 Having eyes, see ye not, etc. An allusion to the words of Isa. xliii. 8 or Jer. v. 21.

21 Do ye not yet understand ? The disciples as yet failed to understand (1) the supremacy of what is inward and spiritual over what is material; how much more important truth is than bread; (2) that He who had twice fed the multitudes and provided from the fragments enough for His disciples might be trusted to provide for all their temporal needs.

22 Bethsaida. Probably, though not certainly, Bethsaida Julias, on the east side of the lake. Thus this miracle would belong to the same group as the feeding of the four thousand, a miracle worked among the half-heathen people of Decapolis. But the crossing over to the other side spoken of in *v.* 13 leads some to suppose that this place was a Bethsaida near Capernaum.

illage ; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? ²⁴And he looked up, and said, I see men ; for I behold *them* as trees, walking. ²⁵Then again he laid his hands upon his eyes ; and he looked stedfastly, and was restored, and saw all things clearly. ²⁶And he sent him away to his home, saying, Do not even enter into the village. S. Mark viii. 22-6.

S. Peter's Great Confession : the Promise to the Church.

¹³ Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? ¹⁴And they said, Some say John the Baptist ; some, Elijah : and others, Jeremiah, or one of the prophets. ¹⁵He saith unto them, But who S. Matt xvi. 13-20.

23 Seest thou aught? This miracle is remarkable, both for the secrecy which accompanied it, and because it is the only miracle of our Lord's which seems to be performed gradually, and, as it were, with some difficulty.

24 I behold them as trees, walking. The man had evidently not been born blind, for he knew the difference between the appearance of men and trees. At first with his half-opened vision, it is only the *movement* which enables him to distinguish the two.

26 Do not even enter into the village. So important is it in this case, perhaps for the man's own sake, that he should not begin to talk about his cure. Better that he should think about it in silence, and learn its meaning.

13 Cæsarea Philippi. More anciently Paneas, a town under Mount Hermon, rebuilt by Herod Philip and called Caesarea Philippi, both for that reason, and in compliment to the Roman Emperor, and also to distinguish it from the greater Caesarea on the coast. This was one of the most northerly spots in Palestine visited by our Lord. The heathen temples in its vicinity showed visibly that it lay on the frontier between Jew and Gentile. Thus its position rendered it a most significant spot for the great question to be asked and the answer given, on which the Christian faith is founded (see Liddon, Bampton Lectures, *The Divinity of our Lord*, I).

the Son of man. Alluding, no doubt, to the prophecy of Dan. vii. 13 (see above, p. 44). In v. 15 our Lord shows that His question refers to Himself.

14 Jeremiah. Jewish legend stated that Jeremiah at the Captivity carried away the Ark and the Tables of the Law, and buried them in the unknown spot where Moses lay buried, that the Shekinah burned still above them, and that at the end of the world Jeremiah would return and restore them to the Temple.

say ye that I am? ¹⁶ And Simon Peter answered and said, Thou art the Christ, the Son of the living God. ¹⁷ And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. ¹⁸ And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. ¹⁹ I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind

16 Thou art the Christ, the Son of the living God. This great confession of faith marks a distinct climax in the teaching given by our Lord to His disciples, and opens a new period (see below, p. 151) in the Gospel history. It is recorded by all the three Synoptists, while S. John mentions a similar confession by S. Peter in vi. 69 (p. 142), and in xx. 31 he states that the whole purpose of his gospel was to corroborate this faith.

Notice that there are two parts of the confession. (1) Jesus is **the Christ**, the Messiah expected and prepared for in O.T., the consummation of the Divine purpose for the world's salvation; (2) He is also **the Son of the living God**. He stands in a unique relationship to Jehovah, which necessitates His own Divinity.

17 Blessed art thou, etc. The words that follow this personal blessing are of great importance, and form a connecting link with the teaching of S. John's Gospel. This truth respecting the office and the Person of Jesus Christ had been directly *revealed* to S. Peter. He had not learned it through **flesh and blood**, i.e. through any natural human process, either of reason or education, though these may have helped. So it is ever with Divine faith (cp. S. John vi. 44; 1 Cor. xii. 3; 2 Cor. v. 16).

18 thou art Peter, i.e. "man of the rock (*petros*)."
The **rock** itself (*petra*) is either Christ Himself (1 Cor. x. 4) or the confession of Christ's Divinity which S. Peter has just made.

I will build my church. The first (and most significant) mention of the Church, the "ecclesia," the society "called out" of the world, in which the true faith would be preserved, and by which Christ's kingdom would be realised and extended upon earth.

the gates of Hades. A phrase found often in classical authors, and implying the power of death, which, humanly speaking, prevails over everything. "Atri janua Ditis," "the door of hell's dark lord" (Virgil). The Church is thus promised a supernatural life and continuance. No power of evil, no natural process of decay, will be able to destroy it.

19 I will give unto thee the keys. No doubt a personal promise to S. Peter is implied. He was the first to preach the kingdom both to Jews (Acts ii.) and to Gentiles (Acts x.). But the promise of binding and loosing is given also to all the apostles (S. Matt. xviii. 18, p. 160). This means the gift of spiritual authority, both of absolution and of

on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. ²⁰ Then charged he the disciples that they should tell no man that he was the Christ.

The First Prediction of the Passion.

²¹ From that time began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. ²² And Peter took him, S. Matt. xvi. 21-8. and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee. ²³ But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumblingblock unto me: for thou mindest not the things of God, but the things of men. ²⁴ Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me. ²⁵ For whosoever would save his life shall lose it:

pronouncing final judgments on matters of Christian faith and life. To **bind** and to **loose** was a regular Rabbinical expression for full legislative powers: to bind = to prohibit or to condemn: to loose = to allow or to acquit. S. Peter is here addressed as the head and representative of the apostolic body, and therefore of the Christian ministry which succeeded them, and still exercises their powers.

²⁰ **Then charged he the disciples.** His Messiahship and Divinity must not be openly preached to the world till after the Resurrection.

²¹ **From that time.** It should be noted that the Passion is not foretold until the faith of the apostles, as expressed by S. Peter, has reached the point of confessing our Lord's Divinity. From that moment the Death and Resurrection are spoken of with ever-increasing clearness.

²² **Be it far from thee.** More literally, "be kind to thyself," or "may God be kind to thee." S. Peter has yet to learn the full meaning of the Incarnation, though he has confessed its truth.

²³ **Get thee behind me, Satan.** Our Lord recognises in these well-meant words of S. Peter a temptation, prompted by the Devil himself, and of the same sort as that put before Him by the Tempter in the wilderness when he pretended to offer the kingdom of the world without the suffering of the Cross. The rebuke addressed to S. Peter is the same as that addressed to Satan (cp. S. Matt. iv. 10). Yet we are not to suppose that this rebuke detracts at all from the blessing and the promise given to S. Peter just before. It was part of S. Peter's education, though a severe lesson.

a stumblingblock, i.e. a snare, trying to draw one away from the path of the Father's will (pp. 140-1).

²⁴ **deny himself.** More literally "renounce" or totally surrender himself—his own will and thoughts and aims.

and whosoever shall lose his life for my sake shall find it. ²⁶For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life? ²⁷For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds. ²⁸Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom.

The Transfiguration.

²⁸And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up into the mountain to pray. ²⁹And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling. ³⁰And behold,

²⁶ **forfeit his life.** No worldly gains are of any value if there is no life in which to enjoy them; how valueless therefore are the rewards of earthly ambition if a man only gains them at the loss of the highest part of himself—his true life, i.e. his soul, his immortal part. That this meaning is included in the phrase seems clear from the words that follow. Christ speaks of Himself as returning in the glory of the Father and administering final judgment, which we know from other sayings of His to be eternal life, or eternal punishment (see S. Matt. xxv. 46).

²⁸ **Verily I say unto you,** etc. This mysterious saying may have more than one meaning; but the clearest one is a reference to the Fall of Jerusalem, when the old order visibly passed away, and the kingdom of Christ on earth was seen by Christians to have taken its place. This was in A.D. 70, when some at least of Christ's hearers would still be living.

²⁸ **the mountain.** Constant tradition gives Mt. Tabor as the scene of this event; but there are difficulties in the way of this, and some consider Mt. Hermon more likely.

²⁹ **the fashion of his countenance was altered.** S. Matthew describes it as shining like the sun. The Transfiguration probably took place at night (cp. v. 32). It is one of the most significant events in our Lord's life. All the three accounts of it should be studied, and the allusions to it in 2 S. Peter i. 17, 18. It was a visible manifestation of Christ's Divine nature. He was truly God and truly man, and for a moment, even in His earthly life, the Godhead visibly shines through and glorifies the manhood.

his raiment became white and dazzling. Not only our Lord's body, but all material things connected with it, are touched and illuminated by His Divine glory—an earnest of the restoration of nature itself in the new heaven and the new earth (cp. Rom. viii. 19-23).

there talked with him two men, which were Moses and Elijah; who appeared in glory, ³¹and spake of his decease which he was about to accomplish at Jerusalem. ³²Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him. ³³And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said. ³⁴And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. ³⁵And a voice came out of the cloud, saying, This is my Son, my chosen: hear ye him. ³⁶And when the voice came, Jesus was found alone.

Questions raised by the Transfiguration.

⁹And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen,

30 Moses and Elijah. The two representatives of all the history of Israel, and of the continuous revelation given by God in the O.T., Moses representing the Law and the national life based on that Law, and Elijah the line of prophets who had foretold the Messiah. It cannot be doubted that these appearances were really the souls of the two great Israelites, allowed for a moment to come back from Paradise, to see and speak to Him whom they had prepared for. Thus we learn both the continued consciousness of the souls of the dead, and the fact that they can be recognised; and also that in some cases at least they know the events that take place on earth.

31 his decease. Lit., *exodus*, i.e. His going forth from this world into a heavenly state, as Israel went out from Egyptian slavery into Canaan (cp. 1 S. Peter i. 10-12).

33 three tabernacles. Little huts or booths such as the Jews made for the Feast of Tabernacles, which was now at hand. S. Peter, eager as usual to do something, wishes to keep the glorious vision, and make some dwelling for it like the Holy of Holies was supposed to be the dwelling-place of the Shekinah.

34 a cloud. "A bright cloud" (S. Matt.). The apostles would recognise this as the visible manifestation of the Divine glory, such as led the Israelites at the Exodus, and rested on the Tabernacle, and filled the Temple at its Dedication.

35 my chosen—as in Isa. xlii. 1; "beloved" in the other two accounts.

9 he charged them that they should tell no man. This vision of the Lord's true glory which they had been privileged for a moment

save when the Son of man should have risen again from the dead. ¹⁰And they kept the saying, questioning among themselves what the rising again from the dead should mean. S. Mark ix. 9-13. ¹¹And they asked him, saying, The scribes say that Elijah must first come. ¹²And he said unto them, Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at nought! ¹³But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.

Healing of the Lunatic Child.

¹⁴And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them. ¹⁵And straightway all the multitude, when they saw him, were greatly

to behold was at present for their own private encouragement only, in view of His approaching Passion. It was a foretaste of what would be revealed in His Resurrection, but to be kept secret till then.

11 The scribes say that Elijah must first come. This saying and its answer in *vv.* 12, 13, are somewhat obscure. More is meant than is actually expressed. The scribes apparently (from Mal. iv. 5) had taught that Elijah's second coming would be a public and visible preparation for the earthly glories of the Messiah's kingdom. Why, then, did he appear for a moment only, the disciples ask, on the Mount of Transfiguration and then vanish?

The Lord's reply implies certainly (1) that the prophecy of Malachi is fulfilled in the mission of S. John the Baptist. The "restoring of all things" consisted in the preaching of *repentance*, a change of man's attitude towards God; *possibly* (2) that Elijah himself would come again before the Second Advent, as the Church has largely believed; (3) that a true understanding of the Scriptures would show that the popular idea of the kingdom was wrong. The Messiah would suffer and be rejected (cp. Isa. liii.).

12 how is it written, etc. See previous note. If the scribes' conception of the Messiah's kingdom was correct, how are the prophecies of a *suffering* Messiah to be explained?

13 as it is written of him. This is mysterious, but perhaps it refers to the persecution of Elijah by Jezebel in 1 Kings xix.

14 And when they came to the disciples. The remaining nine disciples had been left at the foot of the mountain; and had been confronted, apparently through the machinations of the scribes, with an unusually severe case of demoniac possession, the symptoms being those usually associated with epilepsy (cp. 18 and 20), convulsions,

amazed, and running to him saluted him. ¹⁶And he asked them, What question ye with them? ¹⁷And one of the multitude answered him, Master, I brought unto thee my son, which hath a dumb spirit; ¹⁸and wheresoever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out and they were not able. ¹⁹And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me. ²⁰And they brought him unto him: and when he saw him, straightway the spirit tare him grievously; and he fell on the ground, and wallowed foaming. ²¹And he asked his father, How long time is it since this hath come unto him? And he said, From a child. ²²And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. ²³And Jesus said unto him, If thou canst! All things are possible to him that believeth. ²⁴Straightway the father of the child cried out, and said, I believe; help thou mine unbelief. ²⁵And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. ²⁶And having cried out, and torn him much, he came out: and *the child* became as one dead; insomuch that the more part said, He is dead. ²⁷But Jesus took him by the hand, and raised him up; and he arose. ²⁸And when he was come into the house, his disciples asked him privately, *saying*, We could not cast it out. ²⁹And he

fall to the ground, foaming at the mouth. The sufferer also was dumb, wasting away, and afflicted with suicidal mania (*v.* 22).

Raphael's masterpiece, "The Transfiguration" (in the Vatican at Rome), portrays this scene in vivid contrast immediately underneath that of the Transfiguration. The artist himself designed this, but it was finished by his pupils, after the master's death.

15 were greatly amazed. This is one of the many details in S. Mark which an eye-witness (S. Peter) would record without giving any explanation of them. It seems probable that our Lord's face (like that of Moses) still retained some mark of the celestial glory of the Transfiguration, and impressed the beholders with unusual awe.

23 If thou canst! An exclamation. Our Lord repeats the father's own words, as a means of awakening a stronger faith in him.

28 We could not cast it out. Although they had received the commission already to cast out devils (see p. 131).

said unto them, This kind can come out by nothing, save by prayer.

The Passion again foretold. The Question of the Temple-tribute.

²²And while they abode in Galilee, Jesus said unto them, The Son of man shall be delivered up into the hands of men; ²³and they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.

^{22-7.} ²⁴And when they were come to Capernaum, they that received the half-shekel came to Peter, and saith, Doth not your master pay the half-shekel? He saith, Yea. ²⁵And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? ²⁶And when he said, From strangers, Jesus said unto him, Therefore the sons are free. ²⁷But, lest we cause them to stumble, go

29 This kind can come out by nothing, save by prayer. Here our Lord seems distinctly to imply that there are ranks of evil spirits of greater and less power. He had already shown by His form of exorcism (*v.* 25) that this seizure was really the work of a personal evil spirit.

Although the disciples had received authority, which ought to have enabled them to cast out this demon (*see v.* 19), they had failed through lack of prayer, and this pointed to weakness of faith. Divine gifts need always man's co-operation.

There is considerable MSS. authority for retaining the words "and fasting" after "prayer" with A.V.

23 And they were exceeding sorry. Not even the promise of the Resurrection (which they failed to understand and forgot) could compensate for the disappointment of cherished national hopes. The disciples still clung to the idea of a conquering Messiah.

24 the half-shekel. This was purely a religious tax, levied by the Jews themselves on every adult male, for the support of the Temple, in accordance with the Law of Moses (*Exod.* xxx. 11-16).

26 Therefore the sons are free. This saying of our Lord plainly teaches His Divinity (which S. Peter had recently confessed). The Son of God could not be expected to pay tribute to the Temple of His Father, any more than free Roman citizens would pay the tribute imposed on subject nations.

27 lest we cause them to stumble. Our Lord, in accordance with His customary humility and condescension to man's ignorance, is willing to pay the tribute, as an example to His followers, just as He, though sinless, had received John's baptism.

thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

A Lesson in Humility: the Value of Christ's little Ones.

³³And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning in the way?

³⁴But they held their peace: for they had disputed one with another in the way, who *was* the greatest. S. Mark ix. 33-50.

³⁵And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and minister of all. ³⁶And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them, ³⁷Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.

³⁸John said unto him, Master, we saw one casting out devils in thy name: and we forbade him, because he followed not us.

take up the fish, etc. A proof of our Lord's universal knowledge of nature. The performance of this act is not recorded, but there can be no doubt that it was done as He foretold.

33 he asked them. Our Lord asked questions not to learn Himself, for He knew, but to draw out and to teach others. In this place, the narrative clearly shows that He knew what they had been saying, even though they were ashamed to tell Him.

34 who was the greatest. This sort of controversy among the disciples occurs several times, even at the Last Supper (see below, p. 276). They were not able to rise above the idea of a visible kingdom, in which the chief places of honour would be held by themselves as Christ's nearest followers. And here, perhaps, the selection of Peter, James, and John as witnesses of the Transfiguration may have excited afresh the jealousies of the others.

38 we forbade him, because he followed not us. This action on the part of the apostles was a display of party-spirit, and ran the danger of becoming a sin like that of the Pharisees. To cast out devils was evidently a good work, and that fact in itself should have kept them from trying to forbid it.

It is possible that the man in question had actually been sent by the Lord, unknown to the Twelve; or he may have been so influenced by the Lord's teaching as to reach such faith as enabled him to work miracles in His name.

It is clear that this casting out of devils was a work of faith and not a

³⁹ But Jesus said, Forbid him not: for there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me. ⁴⁰ For he that is not against us is for us. ⁴¹ For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. ⁴² And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea. ⁴³ And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire. . . . ⁴⁵ And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell. . . . ⁴⁷ And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell; ⁴⁸ where their worm

piece of impudent imitation like Acts xix. 13-16. It was successful, which the latter was not. A man who had attained such faith in Christ would not "quickly" turn to be His enemy.

40 he that is not against us is for us. The plural "us" in this place seems to imply that this is the working rule for His disciples. They are not to assume that a man is an enemy unless he definitely shows himself to be such. Elsewhere (S. Luke xi. 23) our Lord states "He that is not with me is against me." There He is stating His own law—but its application to individual cases is for Himself, not for His disciples to decide.

42 one of these little ones. After the digression of *vv.* 38-41, our Lord seems to return to the thought of the child, whom probably He was still holding in His arms. No doubt, not only children but those of child-like faith and purity are included in His meaning. To make any such **to stumble**, either by tempting to sin or suggesting doubts, is a crime so terrible that even a disgraceful death is to be preferred to committing it.

43 And if thy hand cause thee to stumble. From the thought of making others to stumble, our Lord passes to that of personal danger of stumbling, through temptations offered by foot, hand, or eye, i.e. by the activities of the body or the bodily senses. So infinitely more important is life eternal than the works and pleasures of this present life, that it would be better to sacrifice the most useful or most pleasant of these rather than run the risk of eternal loss (cp. p. 89).

47, 48 hell; where their worm dieth not. The word is "Gehenna"—the place of final torment (see above, p. 88). The words that follow are derived from Isa. lxvi. 24, which describes the final doom of obstinate sinners. The **worm** may mean the pain of remorse, or simply the process of moral decay (cp. Tennyson's *Vision of Sin*, esp. V).

dieth not, and the fire is not quenched. ⁴⁹ For every one shall be salted with fire. ⁵⁰ Salt is good : but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.

¹⁰ See that ye despise not one of these little ones ; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

S. Matt.
xviii. 10.

*Quarrels between Brethren : the Authority of the Church :
the Duty of Forgiveness.*

¹⁵ And if thy brother sin against thee, go, shew him his fault between thee and him alone : if he hear thee, thou hast gained

⁴⁹ **For every one shall be salted with fire.** One of the most difficult passages in the Gospels. There may be an allusion to Lev. ii. 13, which orders all sacrifices to be salted (a custom obtaining in other ancient religions) ; and this probably led to the gloss being inserted, " and every sacrifice shall be salted with salt " (A.V.). It is difficult, however, to see any direct connection, for the salt of the sacrifice was clearly intended as a mark of the Divine covenant with man (cp. Num. xviii. 19).

The salting with fire here spoken of has been variously explained (1) of the fire of Gehenna, which burns and yet does not consume the sinner ; (2) of the purifying fires of the intermediate state after death ; (3) of the self-discipline and self-sacrifice which are required if we are to escape moral decay and corruption, " the worm " just spoken of. This is perhaps the best explanation, as it seems to accord with the verses that follow.

⁵⁰ **Have salt in yourselves.** Elsewhere the followers of Christ have been spoken of (p. 86) as the salt of the world, that which preserves the world from moral corruption. But there must be first the inward principle within themselves, the salt of self-discipline and self-abnegation, which would be corrupted and spoiled if such rivalry and jealousy as have just been condemned were allowed to creep in. Hence the concluding warning to **be at peace one with another.**

¹⁰ **their angels.** This remarkable saying is recorded by S. Matthew only. It seems clearly to allude to and sanction the Jewish belief which passed into the Christian Church, that each person has a guardian angel. Our Lord's words seem to imply that the angel himself is in some way conditioned by the spiritual state of the soul he is guarding. Or without pressing it so far, the statement may be regarded simply as a rebuke to Jewish pride. The Rabbis taught that only the greatest angels beheld the face of God. Here our Lord teaches that the angels of the despised **little ones** are held in the highest honour by God.

¹⁵ **And if thy brother sin against thee.** The reference to the Church

thy brother. ¹⁶ But if he hear *thee* not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. ¹⁷ And if he refuse to hear S. Matt. them, tell it unto the church : and if he refuse to hear xviii. 15-35. the church also, let him be unto thee as the Gentile and the publican. ¹⁸ Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven : and what things soever ye shall loose on earth shall be loosed in heaven. ¹⁹ Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. ²⁰ For where two or three are gathered together in my name, there am I in the midst of them.

²¹ Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him ? until seven times ? ²² Jesus saith unto him I say not unto thee, Until seven times ;

in *v.* 17 shows that this **brother** is a member of the Christian society, a fellow disciple of Christ. Quarrels between such are to be settled by personal appeal, and in the last resort by the authority of the Church ; not by a secular tribunal. S. Paul gives similar instructions (1 Cor. vi.).

17 tell it unto the church. This might appear to the disciples to refer to the rulers of the synagogue, but the fact that the foundation of the Christian Church had already been foretold (p. 150) shows that our Lord is here referring to that, and conferring upon it full judicial authority. He goes on to speak more fully of this in *vv.* 18-20 (cp. 1 Cor. v. 3-6).

as the Gentile and the publican, i.e. as one outside the Church. The ordinary Jewish phrase for those who were outside the religious community is used. The offending brother, though excommunicate, would not be (as the Jew regarded him) outside the pale of charity. He would still be an object of prayer and desire, and might be received back when penitent.

18 What things soever ye shall bind on earth. The promise of authority made to S. Peter (p. 150) is now extended to all the apostles. The decisions of the Christian Church are final and are to be considered evidently as those of God Himself. The following verses further emphasise this by asserting the power of united Christian prayer, and the presence of Christ Himself in the Christian assembly. It is the name and the presence of Christ which win for the Church such high privileges and confer such awful authority.

21 until seven times. The Jewish teachers limited it to thrice. S. Peter probably thought he was making a generous suggestion. Our Lord's reply practically means that there is to be no limit.

but, Until seventy times seven. ²³ Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his servants. ²⁴ And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. ²⁵ But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. ²⁶ The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. ²⁷ And the lord of that servant, being moved with compassion, released him, and forgave him the debt. ²⁸ But that servant went out, and found one of his fellow-servants, which owed him a hundred pence : and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. ²⁹ So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. ³⁰ And he would not : but went and cast him into prison, till he should pay that which was due. ³¹ So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. ³² Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me : ³³ shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee ? ³⁴ And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. ³⁵ So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

24 ten thousand talents. An enormous sum—above two million pounds. The **king** is God Himself, and the debt owing is that of human sin and failure, the “debt” which we ask to be forgiven in the Lord’s Prayer. It is implied that no human effort could discharge such a debt ; it can only be done by the Divine mercy itself.

28 a hundred pence. A sum absolutely trivial in comparison with the former debt (see p. 134), and one that easily might be paid in a little time. Thus our Lord teaches that there is no comparison between the magnitude of our debt to God and the little offences of our brethren over which we are inclined to be so unforgiving.

34 the tormentors. The prison jailers, who inflicted tortures on their prisoners besides guarding them. We may understand by them the evil spirits who punish impenitent sinners both in this life and in Gehenna.

till he should pay all that was due. This was hopeless ; the punishment is apparently final, the previous pardon is revoked.

The Close of the Galilaean Ministry.

² Now the feast of the Jews, the feast of tabernacles, was at hand. ³ His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest. ⁴ For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world. ⁵ For even his brethren did not believe on him. ⁶ Jesus therefore saith unto them, My time is not yet come; but your time is alway ready. ⁷ The world cannot hate you; but me it hateth, because I testify of it, that its works are evil. ⁸ Go ye up unto the feast: I go not up yet unto this feast; because my time is not yet fulfilled. ⁹ And having said these things unto them, he abode *still* in Galilee.

¹⁰ But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret. ¹¹ The Jews therefore sought him at the feast, and said, Where is he? ¹² And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the multitude astray. ¹³ Howbeit no man spake openly of him for fear of the Jews.

2 the feast of tabernacles. The most picturesque and joyous festival of the year; it commemorated the sojourning in the wilderness and the giving of the Law, and also marked the completion of harvest. It was held in September, or early October. For its institution, see Lev. xxiii. and cp. Neh. viii.

3 go into Judæa. There, and especially at Jerusalem, the religious centre and capital, is the place where a would-be prophet ought to manifest himself.

thy disciples. Not the Twelve—but other followers in Judæa, who sympathised with Jesus and would expect His appearance at the feast.

8 I go not up yet unto this feast. Our Lord evidently means that He refuses to go up with the usual crowds of pilgrims. Even that would have been “a manifestation to the world”—a courting of popularity, and a temptation to His followers to declare Him the Messiah and conduct Him in triumph to Jerusalem.

10 then went he also up. This going up to Jerusalem marks a great turning point. The ministry in Galilee and the north is now practically over, and the remaining six months of our Lord's life are spent in and round Jerusalem and in the region across Jordan (Peraea). From now until the last Passover week our information is chiefly derived from S. Luke and S. John.

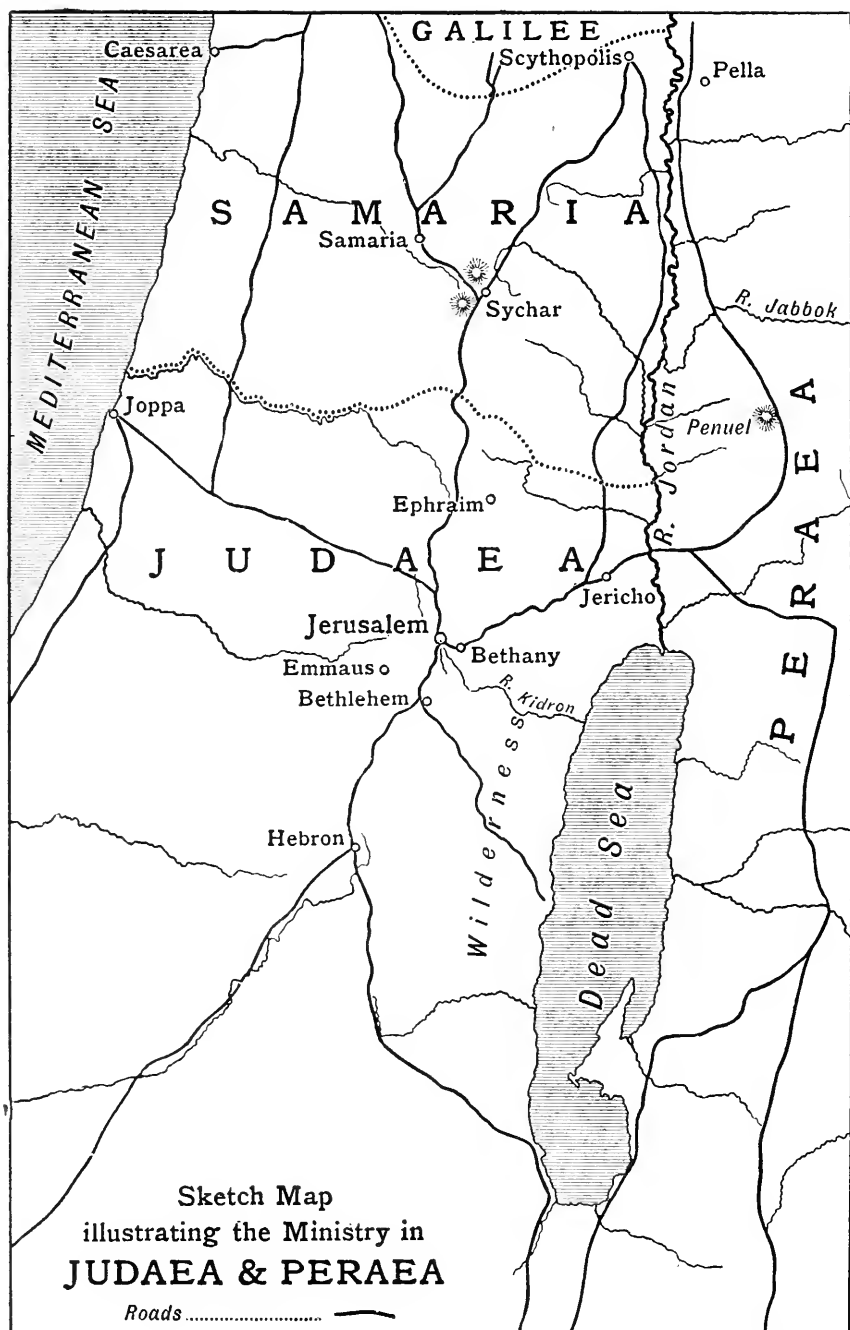
V

THE MINISTRY IN JUDAEA AND PERAEA

Hear, O ye mountains, the Lord's controversy, and ye enduring foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel.—Micah vi. 2.

The deaf may hear the Saviour's voice,
The fetter'd tongue its chain may break ;
But the deaf heart, the dumb by choice,
The laggard soul, that will not wake,
The guilt that scorns to be forgiven—
These baffle e'en the spells of Heaven.

KEBLE.



V.

THE MINISTRY IN JUDAEA AND PERAEA

On the Way to the Feast of Tabernacles.

⁵¹And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, ⁵²and sent messengers before his face: and they went, and entered into a village of the Samari- S. Luke ix. 51-62.
tans, to make ready for him. ⁵³And they did not receive him, because his face was *as though he were* going to Jerusalem. ⁵⁴And when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them? ⁵⁵But he turned, and rebuked them. ⁵⁶And they went to another village.

51 received up. A rare word is used in the original, lit., "the days of His *assumption* were being fulfilled." The reference is apparently to our Lord's Ascension, His being received up into glory.

53 they did not receive him. The Jews of Galilee on their way to the feasts usually made a detour and went on the east side of Jordan. The Samaritans who had their temple on Mount Gerizim (see p. 57) were bitterly jealous of Jerusalem. Still, this seems to have been an unusual display of ill feeling.

54 James and John. Our Lord, with intuition into the character of these two, had already named them "sons of thunder." It is remarkable to notice how at a later time John was one of the two apostles who went from Jerusalem to Samaria in a very different spirit, to administer Confirmation to the Samaritans, converted and baptized by Philip the Deacon (Acts viii.). The words "as Elias did" (A.V.) are not found in the oldest MSS., and may be an explanatory gloss (see 2 Kings i.).

55 The words in A.V. (R.V. margin), "ye know not what manner of spirit ye are of," are not in the oldest MSS., though it is difficult to think that they are spurious; probably a genuine saying of Christ's, though possibly in the wrong place in this passage. The next words, "For the Son of man is not come to destroy men's lives, but to save them," also omitted by R.V., have less MS. authority, and may be a gloss, adapted from two sayings in S. John's Gospel (iii. 17, xii. 47).

⁵⁷And as they went in the way, a certain man said unto him, I will follow thee whithersoever thou goest. ⁵⁸And Jesus said unto him, The foxes have holes, and the birds of the heaven *have* nests; but the Son of man hath not where to lay his head. ⁵⁹And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. ⁶⁰But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. ⁶¹And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. ⁶²But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

The Feast of Tabernacles.

FIRST DISCOURSE ON SINCERITY.

¹⁴But when it was now the midst of the feast Jesus went up into the temple, and taught. ¹⁵The Jews therefore marvelled, saying, How knoweth this man letters, having never learned?

57 And as they went in the way, etc. The different dealing with these three illustrates not only our Lord's insight into character, but the value He attached to the individual. Each case is summed up in a sentence, final, authoritative, and adapted to the individual.

a certain man. S. Matthew, who places this incident earlier (viii. 19), says that this man was a "scribe." Nevertheless, in spite of his position, and the effect that his becoming a disciple might have on the people, he is plainly discouraged. He is told that he has not counted the cost. The Lord has nothing to offer him in this world but poverty, a life more outcast than that of beasts and birds.

58 nests. The R.V. margin is more exact, "lodging-places." Birds do not actually live in their nests, but in some shelter of trees or ground.

60 Leave the dead to bury their own dead. Perhaps the meaning is, those who have not yet been called into the kingdom, the spiritually dead, can be left to perform such duties. The call of Christ is so insistent that it must take precedence even of the highest and most solemn family calls.

62 looking back. To look back would be fatal even to good ploughing; the furrow would be crooked. The kingdom of God, likewise, requires the whole of a man's energies and care (cp. S. Paul's words, Phil. iii. 13, 14).

15 How knoweth this man letters, having never learned? They meant that our Lord had never studied in the schools of the great

¹⁶ Jesus therefore answered them, and said, My teaching is not mine, but his that sent me. ¹⁷ If any man willeth to do his will, he shall know of the teaching, whether it be of God, or *whether* I speak from myself. ¹⁸ He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. ¹⁹ Did not Moses give you the law, and *yet* none of you doeth the law? Why seek ye to kill me? ²⁰ The multitude answered, Thou hast a devil: who seeketh to kill thee? ²¹ Jesus answered and said unto them, I did one work, and ye all

S. John vii.
14-36.

Rabbis; His only education, as it seemed to them, must have been that of the village school of Nazareth, which they, the Jews of Jerusalem, despised. At the same time they recognise that He is teaching as a Rabbi, and that what He is saying implies theological learning.

16 Jesus therefore answered them. The discourse which follows is broken by the interruptions of **the multitude**, i.e. those who had come to the feast from different parts; and of **them of Jerusalem**, usually called by S. John "the Jews." But the leading thoughts seem to be (1) Christ's teaching is that of God Himself, and therefore true, and will be recognised as such by the sincere conscience; (2) the charge of breaking the Sabbath is, therefore, vain; a Divine mission, with its works of mercy, overrides the Sabbath, just as even the Mosaic law of circumcision was allowed by the Jews themselves to do.

17 If any man willeth to do his will, he shall know. This is a profound saying. The power to recognise and receive Divine truth lies not in the intellect, but in the heart and will. If a man desires sincerely to do God's will, he will be able to know what that will is. If, on the other hand, he is insincere in his search, and desires all the time to do his own will, he will never find the truth. As in the parable of the Sower, it is only "the honest and good heart" that can really receive the Word.

19 none of you doeth the law. An illustration of the saying in v. 17. Those who had murderous thoughts were not "willing to do God's will"; hence they were not in a condition to know the truth.

20 who seeketh to kill thee? Perhaps "the multitude" were not aware, as Jesus was, of the plots of the Pharisees and the officials of Jerusalem (cp. v. 25). They are, however, irritated at the charge of not keeping the Law, and accuse Him of being possessed by a devil.

21 one work. The healing of the impotent man on the Sabbath in S. John v.

marvel. ²² For this cause hath Moses given you circumcision (not that it is of Moses but of the fathers); and on the sabbath ye circumcise a man. ²³ If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sabbath? ²⁴ Judge not according to appearance, but judge righteous judgment.

²⁵ Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? ²⁶ And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ? ²⁷ Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is. ²⁸ Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. ²⁹ I know him; because I am from him, and he sent me. ³⁰ They sought therefore to take him: and no man laid his hand on him, because his hour was not yet come. ³¹ But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done? ³² The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. ³³ Jesus therefore said, Yet a little while am I with you,

22 For this cause. The connection is obscure. Perhaps with R.V. margin the words should be joined with the preceding sentence, "Ye all marvel because of this. Moses hath given," etc.

not that it is of Moses. Moses only reaffirmed the patriarchal law of circumcision, given originally by God to Abraham as a mark of the Covenant (Gen. xvii.).

23 I made a man every whit whole. The argument is *a fortiori*. A Divine work of mercy which restores a man to his full humanity ought certainly to override the Sabbath, if even the rite of circumcision did so.

27 when the Christ cometh, no one knoweth whence he is. It was evidently a Jewish tradition, though without support in the Scriptures, that the origin of the Messiah would be mysterious and unknown. This throws light on the meaning of the "temptation" of Christ to throw Himself down from the pinnacle of the Temple.

28 Ye both know me, and know whence I am. This may be understood as ironical, or as a statement that the question of His origin could not be lightly settled in this way. They might think they knew all about Him, but they were ignorant of His Divine Sonship and mission.

and I go unto him that sent me. ³⁴Ye shall seek me, and shall not find me: and where I am, ye cannot come. ³⁵The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion among the Greeks, and teach the Greeks? ³⁶What is this word that he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come?

[*Reproof of the Pharisees.*]

⁵³ [And they went every man unto his own house: ¹but Jesus went unto the mount of Olives. ²And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. ³And ⁴the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, they say unto him, Master, this woman hath been taken in adultery, in the very act. ⁵Now in the law Moses commanded us to stone such: what then sayest thou of her? ⁶And this they said, tempting him, that they might have *whereof* to accuse him. But Jesus stooped down, and with his finger wrote on the ground. ⁷But when they con-

S. John vii.
53; viii.1-11.

35 will he go unto the Dispersion? The "Dispersion" meant those Jews who, retaining their religion and nationality, lived outside Palestine and spoke the language of their adopted country. The "Dispersion" had begun with the remaining behind of many Jews in Babylonia, after the Captivity. Other great settlements were in Egypt, especially Alexandria [where the Greek version of O.T. the Septuagint (LXX) had been made in the 3rd and 2nd centuries B.C.], and in Syria. There were also Jews in Rome and in all the great cities of the Empire, engaged in trade (cp. Acts ii. 5-11). The sting of the question here lies in the word **Greeks** twice repeated. He who has broken the Sabbath and claimed superiority to the Law had better go and teach the hated Gentiles, whom He will be able to reach through the "Dispersion."

5 in the law. The reference is uncertain, probably to Deut. xxii. 23, 24.

6 tempting him. The question apparently was a trap, similar to the one about the tribute money. If He said no, He would be accused of denying the Mosaic Law; if He agreed to the penalty, He might be reported to the Romans, as they alone probably had the power of life and death.

6 with his finger wrote on the ground. The meaning of this gesture is uncertain. A tradition states that He was writing on the ground the sins of the accusing Pharisees. It may have been merely a sign that He did not wish to answer their question.

tinued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. ⁸And again he stooped down, and with his finger wrote on the ground. ⁹And they, when they heard it, went out one by one, beginning from the eldest, *even* unto the last: and Jesus was left alone, and the woman, where she was, in the midst. ¹⁰And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee? ¹¹And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.]

NOTE.—Practically all scholars are agreed that this passage is not in its right place where it usually stands in S. John's Gospel, for it breaks the continuity of our Lord's discourse on the last day of the feast (see below). The evidence of the Greek text points equally strongly to the passage being no part of S. John's Gospel at all, but written by some unknown author. All the oldest MSS. with one exception (D) omit it; others mark it as doubtful, and some put it in a different place, e.g. after S. Luke xxi. At the same time it is undoubtedly a genuine part of the Gospel history. The incident is much too remarkable and too Christlike to be an invention.

The Last Day of the Feast of Tabernacles.

THE GREAT DISCOURSE ON LIGHT AND TRUTH.

³⁷ Now on the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and

7 He that is without sin. More literally, "the sin," without that particular sin of which you are accusing the woman. He still refuses to answer their question, but exposes to them their own hypocrisy.

11 Neither do I condemn thee. This does not mean that our Lord would condone such a sin as adultery. It means that He will not at present pass any sentence, but gives the woman time for repentance. He does not say either "thy sins are forgiven," or "go in peace," for she has as yet not given any sign of penitence. But in His mercy and forbearance He defers judgment, and warns her not to continue any longer in sin.

37 Now on the last day. Opinions differ as to whether this was the seventh day, i.e. the last day on which the full ritual was observed, or the eighth or octave day, when the ceremonies were different.

If any man thirst. It seems probable that both here and in viii. 12 our Lord is alluding to the ceremonies of the feast. On each of the seven days of the feast proper a procession went to the Pool of Siloam

drink. ³⁸He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. ³⁹But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet *given*; because Jesus was not yet glorified. ⁴⁰*Some* of the multitude therefore, when they heard these words, said, This is of a truth the prophet. ⁴¹Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee? ⁴²Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was? ⁴³So there arose a division in the multitude because of him. ⁴⁴And some of them would have taken him; but no man laid hands on him.

⁴⁵The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him? ⁴⁶The officers answered, Never man so spake. ⁴⁷The Pharisees therefore answered them, Are ye also led astray? ⁴⁸Hath any of the

(p. 177), escorting a priest, who in a golden pitcher brought back water from the pool, and poured it, at the same time as the usual "drink-offering" of wine was poured, into a silver funnel at the base of the altar of sacrifice. This is thought to have had reference to the water from the rock which refreshed Israel in the wilderness. If **the last day** is the eighth, on which the water was *not* so poured out, our Lord is, as it were, coming forward to show that He Himself not only fulfils the types of the O.T., but supplies what they failed in.

38 as the scripture hath said. This appears to be a reference to the general tenor of O.T. promises, rather than to any one passage. In several places in O.T. the flowing forth of water of life from Jerusalem in the Messianic age is foretold, e.g. Ezek. xlvii.; Joel iii. 18; Zech. xiv. 8; cp. also Isa. xlv. 3.

out of his belly shall flow. Not only will living water be given to the believer by Christ, but the believer himself will become a fountain of blessing to others.

39 the Spirit was not yet given. Lit., "not yet" (omitting "given"). The Holy Spirit, although working all through the O.T. and given to individuals for special purposes, was to come in a new manner after the Ascension. He would be given to *all* believers, as the special gift of Christ, and unite them to His sacred humanity through the Sacraments.

41 doth the Christ come out of Galilee? The prophecy of Micah v. 2 was well known. S. John knowing that his readers already understood the truth as to the birthplace of Christ does not correct the false ideas expressed by the multitude. With his accustomed "irony" he allows them to say their say, and leaves it to the Christian conscience to supply the truth.

rulers believed on him, or of the Pharisees? ⁴⁹But this multitude which knoweth not the law are accursed. ⁵⁰Nicodemus saith unto them (he that came to him before, being one of them), ⁵¹Doth our law judge a man, except it first hear from himself and know what he doeth? ⁵²They answered and said unto him, Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet.

¹²Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life. ¹³The S. John viii. Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not true. ¹⁴Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. ¹⁵Ye judge after the flesh; I judge no man. ¹⁶Yea and if I judge, my judgement is true; for I am not alone, but I and the Father that sent me. ¹⁷Yea and in your law it is written, that the witness of two men is true. ¹⁸I am he that beareth wit-

49 this multitude which knoweth not the law. Notice the vivid manner in which the Pharisaic arrogance and conceit of knowledge, and their contempt of the poor and ignorant is described. And in contrast with this notice the quiet satire of Nicodemus in *v.* 51, who draws their attention to the way in which they themselves were breaking the Law, the Law which ordered that any man accused should have a fair trial (cp. Deut. i. 16, 17).

52 out of Galilee ariseth no prophet. Religious hatred makes them forget the elementary facts of their history. Jonah was certainly and Hosea probably a Galilaean.

12 I am the light of the world. Again probably an allusion to the ceremonies of the feast. The Court of the Women was brilliantly illuminated with large candelabra on the first and probably on each of the seven days of the feast, in memory of the pillar of cloud and fire of the Exodus. On the eighth day there was no illumination, and if (see above) our Lord was speaking on that day His words would be doubly significant. The true Light succeeds to the temporary light of the Law.

17 Yea and in your law it is written. Deut. xvii. 6. On the "witness of the Father," see S. John v. 37 (p. 65). Our Lord claims that His witness is not His mere unsupported *ipse dixit*, but is in harmony with the highest witness given to human conscience, the revelation of the Father Himself as it is recorded in the Scriptures.

ness of myself, and the Father that sent me beareth witness of me. ¹⁹They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also. ²⁰These words spake he in the treasury, as he taught in the temple: and no man took him, because his hour was not yet come.

²¹He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come. ²²The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come? ²³And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. ²⁴I said therefore unto you, that ye shall die in your sins: for except ye believe that I am *he*, ye shall die in your sins. ²⁵They said therefore unto him, Who art thou? Jesus said unto them, Even that which I have also spoken unto you from the beginning. ²⁶I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world. ²⁷They perceived not that he spake to them of the Father. ²⁸Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself, but as the Father taught me, I speak these things. ²⁹And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him. ³⁰As he spake these things, many believed on him.

³¹Jesus therefore said to those Jews which had believed him, If

20 the treasury. We do not know of any building in the Temple actually called "the treasury," but the reference is probably to the place in the Court of the Women where stood the thirteen brazen chests in which the offerings of the worshippers were placed.

21-9 This section contains several striking instances of our Lord's claim to Divinity; *v.* 23, He is not of this world, but from above; *v.* 24, belief in Him (notice that **I am** is a claim to be Jehovah as in *v.* 58) is absolutely necessary for the forgiveness of sins; *vv.* 29 and 46, He is always pleasing to the Father, and therefore without sin, and perfectly in union with the Father.

28 When ye have lifted up the Son of man. Here, as in *xii.* 32, a plain foreboding of the Crucifixion, which will, in its results, be a proof of Christ's Divinity and His Divine mission.

31 to those Jews which had believed him. The unbelieving multitude seem to interrupt at *v.* 32, and only *v.* 31 is directly addressed to the new believers.

ye abide in my word, *then* are ye truly my disciples ; ³²and ye shall know the truth, and the truth shall make you free. ³³They answered unto him, We be Abraham's seed, and have never yet been in bondage to any man : how sayest thou, Ye shall be made free ? ³⁴Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. ³⁵And the bondservant abideth not in the house for ever : the son abideth for ever. ³⁶If therefore the Son shall make you free, ye shall be free indeed. ³⁷I know that ye are Abraham's seed ; yet ye seek to kill me, because my word hath not free course in you. ³⁸I speak the things which I have seen with *my* Father : and ye

31-58 This section, though constantly interrupted, is, for the most part, a development of the following thoughts : the effect of following the Light (*v.* 12) will be *freedom*, i.e. from the bondage of sin, which is the only real slavery, and from death (*v.* 51), which is the result of sin. The opposite effects of unbelief and refusal to follow the Light are also described as slavery to the devil, and to his two characteristic "works"—the lust of murder and the hatred of truth (*vv.* 41-4).

32 **the truth shall make you free.** One of the deepest and most remarkable of our Lord's sayings. The conception of truth in the Gospel is not merely intellectual but moral. Truth appeals to the conscience as well as the intellect. Hence to know the truth sets a man free from the bondage of sin, as well as from mere ignorance. Our Lord's teaching on this subject is on a higher level than that reached by Greek philosophy. The Jews misunderstand the saying ; they can form no better idea of what is meant by "freedom" than that of national independence.

33 **and have never yet been in bondage.** Absolutely untrue in any literal sense. Ever since the Captivity the Jews had been politically dependent to a greater or less degree on some more powerful state—Persia, Greece, Egypt, Syria, Rome. Probably what they mean in this statement, if it is anything but an arrogant falsehood, is that they have never acquiesced in their subjection, nor given up their national hopes.

35 **And the bondservant abideth not in the house for ever.** Servitude of any sort, having no rights, has no assured position. "It is vain to talk of national independence when you are in the position of slaves. True freedom can only be conferred by one whose position is assured, **the son** of the household. You cannot have it by merely claiming to be free."

37 **I know that ye are Abraham's seed**, i.e. in the literal, historical sense ; but in the following verses the claim in any deeper sense than this is demolished just as effectively as the previous claim to "freedom." The Jews are the inheritors neither of Abraham's works nor his faith.

also do the things which ye heard from *your* Father. ³⁹They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. ⁴⁰But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham. ⁴¹Ye do the works of your father. They said unto him, We were not born of fornication; we have one Father, *even* God. ⁴²Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me. ⁴³Why do ye not understand my speech? *Even* because ye cannot hear my word. ⁴⁴Ye are of *your* father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof. ⁴⁵But because I say the truth, ye believe me not. ⁴⁶Which of you convicteth me of sin? If I say truth, why do ye not believe me? ⁴⁷He that is of God heareth the words of God: for this cause ye hear *them* not, because ye are not of God. ⁴⁸The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a devil? ⁴⁹Jesus answered, I have not a devil; but I honour my Father, and ye dishonour me. ⁵⁰But I seek not mine own glory: there is one

41 we were not born of fornication. Probably they mean that they have never departed from the true worship of the true God; idolatry and apostasy are usually called "fornication" or "whoredom" by the prophets. The claim was about as true as the preceding ones.

43 Why do ye not understand my speech? **Speech** means the outward utterance, which the Jews failed to understand, as, e.g., above in *v.* 27; **word** is that which lies deeper, the truth which our Lord desires to teach. To **hear** that required a different attitude, that of a true son of Abraham (cp. *v.* 40).

44 He was a murderer from the beginning. This verse is very important. It evidently teaches (1) the personality of the devil, and (2) his identity with "the serpent" of Gen. iii. The allusion is clearly to the lies told to our first parents, and the intention which prompted these lies, to rob mankind of eternal life (cp. Wisd. ii. 24, "through envy of the devil came death into the world").

48 a Samaritan. This particular taunt comes characteristically from the Jews, the people of Jerusalem, who regarded the Galileans with contempt, and insulted them by classing them with their neighbours, the Samaritans.

that seeketh and judgeth. ⁵¹ Verily, verily, I say unto you, If a man keep my word, he shall never see death. ⁵² The Jews said unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. ⁵³ Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? ⁵⁴ Jesus answered, if I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; ⁵⁵ and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word. ⁵⁶ Your father Abraham rejoiced to see my day; and he saw it, and was glad. ⁵⁷ The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? ⁵⁸ Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. ⁵⁹ They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple.

*The Sign at the Feast of Tabernacles :
Christ the True Light opens the Eyes of the Blind.*

¹ And as he passed by, he saw a man blind from his birth.
² And his disciples asked him, saying, Rabbi, who did sin, this

51 he shall never see death. More exactly, perhaps, "he shall not see death for ever," he shall not experience eternal death. The Jews misunderstand Him, and suppose that He is referring to mere physical death: they alter His words into **taste of death**, i.e. die literally.

56 Your father Abraham rejoiced. An important verse. Abraham **rejoiced** in the prospect of Christ's coming, of which he saw the promise in the miraculous birth of Isaac ("laughter"). He **saw** Christ's day by revelation after his death; i.e. when he was in Paradise it was revealed to him that Christ had come—and this was an increase of his happiness.

58 Before Abraham was, I am. Lit., "before Abraham was born." One of our Lord's clearest statements not only of His pre-existence, but His Divinity. **I am**, not merely "I was," implies absolute unconditioned existence. It is a clear reference also to the Divine Name revealed to Moses (Exod. iii.), and the Jews evidently understand it as such, and try to stone Him, the recognised punishment for "blasphemy" (cp. S. John x. 31 and Col. i. 17).

2 who did sin? The Jews believing, rightly, that sin was the original cause of disease in the world, usually proceeded, wrongly, to argue that every particular disease or calamity might be traced to

man, or his parents, that he should be born blind? ³Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him. ⁴We must work the works of him that sent me, while it is day: the night cometh, when no man can work. ⁵When I am in the world, I am the light of the world. ⁶When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, ⁷and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away

the sin of some individual; and this often led them, like Job's friends, into very uncharitable conclusions. Here the disciples are evidently voicing the popular belief. Either this man's blindness must be a punishment for the sin of his parents, or for sins that he himself had committed before his birth (as the Rabbis imagined possible) or would afterwards commit.

3 but that the works of God should be made manifest in him. A most illuminating word! Suffering is not necessarily penal in individual cases. It may be a discipline for the improvement of character; or, as in this case, it may be an opportunity for the sufferer himself to glorify God. In this case God was glorified by the man's cure, but still more by his conversion (*v.* 38). In cases where no earthly cure is granted the "works of God" may still be made manifest by the sufferer's faith and patience. From this point of view suffering is not mere loss, but a positive vocation to glorify God.

4 the night cometh, when no man can work. The night of death, when there are no further opportunities of doing works of charity. This warning is evidently meant for the disciples. Christ in His human nature identifies Himself with them, and speaks as if death would cut short His own work. This is part of the "economy" or self-imposed limitation of the Incarnation. In another sense Christ's works are always going on.

5 I am the light of the world. These words connect the miracle that follows with the preceding discourse.

6 and anointed his eyes with the clay. The means used by our Lord are mysterious. Perhaps the inner meaning is that His work of healing is accomplished by the union of His Godhead with human nature. Man is made of "the dust of the ground," and without Christ he returns to dust. But when that human "dust" is united with the Divinity of the Son of God, by the Incarnation, as the clay was mixed with the spittle, it becomes a means of life and healing.

7 the pool of Siloam. Two artificial reservoirs at the S.E. corner of Jerusalem, anciently outside the walls, at the conjunction of the valley of the Kidron and the Tyropean valley, fed by an aqueduct constructed by Hezekiah, from the spring of Gihon. The name **Sent**, of course, refers to this "sending" of the waters, but S. John seems to see in it an omen of the miraculous cure.

therefore, and washed, and came seeing. ⁸ The neighbours therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? ⁹ Others said, It is he : others said, No, but he is like him. He said, I am *he*. ¹⁰ They said therefore unto him, How then were thine eyes opened? ¹¹ He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash : so I went away and washed, and I received sight. ¹² And they said unto him, Where is he? He saith, I know not.

¹³ They bring to the Pharisees him that aforetime was blind. ¹⁴ Now it was the sabbath on the day when Jesus made the clay, and opened his eyes. ¹⁵ Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do see. ¹⁶ Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them. ¹⁷ They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet. ¹⁸ The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, ¹⁹ and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? ²⁰ His parents answered and said, We know that this is our son, and that he was born blind : ²¹ but how he now seeth, we know not ; or who opened his eyes, we know not : ask him ; he is of age ; he shall speak for himself. ²² These things said his parents, because they feared the Jews : for the Jews had agreed already, that if any man should confess him *to be* Christ, he should be put out of the synagogue. ²³ Therefore said his parents, He is of age ; ask him.

9 No, but he is like him. The opening of the eyes of a man born blind would produce such a change in his countenance that he would be scarcely recognisable. The whole of the dialogue is singularly vivid, and suggests the work of an eye-witness.

17 He is a prophet, i.e. one endowed with direct authority from God, to declare God's will to man.

22 he should be put out of the synagogue. Excommunicated. This sentence, as a rule, only lasted for thirty days, during which the sinner might not come within four cubits of any one else. Sometimes, however, it was for a longer period or for life. There is nothing to show in which sense it is intended here.

²⁴ So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner. ²⁵ He therefore answered, Whether he be a sinner, I know no: one thing I know, that, whereas I was blind, now I see. ²⁶ They said therefore unto them, What did he to thee? how opened he thine eyes? ²⁷ He answered them, I told you even now, and ye did not hear: wherefore would ye hear it again? would ye also become his disciples? ²⁸ And they reviled him, and said, Thou art his disciple; but we are disciples of Moses. ²⁹ We know that God hath spoken unto Moses: but as for this man, we know not whence he is. ³⁰ The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. ³¹ We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. ³² Since the world began it was never heard that any one opened the eyes of a man born blind. ³³ If this man were not from God, he could do nothing. ³⁴ They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

³⁵ Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on the Son of God? ³⁶ He answered and

24 Give glory to God. A common Jewish phrase for making an open confession, the idea being that God was glorified by the truth being spoken. Cp. the words of Joshua to Achan (Josh. vii. 19). The A.V. "Give God the praise" is quite erroneous.

31 We know that God heareth not sinners, i.e. of course impenitent sinners, those living in the habit of sin, as opposed to the **worshipper of God**, the devout God-fearing man who is trying to do God's will. Only the latter, as the man rightly urges, could by his prayers gain such a blessing from God as the power to open the eyes of the blind.

34 Thou wast altogether born in sins. The Pharisees are filled with fury. They cannot either answer the logic of the man's argument nor the logic of facts, but they are determined not to believe, and so they take refuge in abuse and violence. **Born in sins** is evidently a scornful allusion to the man's former blindness.

And they cast him out. If by this is meant excommunication, it was a violent and irregular way of performing it, for no sentence had been pronounced.

35 Dost thou believe on the Son of God? Another reading with great authority is "the Son of man." But the context certainly suits better the former reading, and is more appropriate also to the general language of S. John's Gospel.

said, And who is he, Lord, that I may believe on him? ³⁷ Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee. ³⁸ And he said, Lord, I believe. And he worshipped him. ³⁹ And Jesus said, For judgement came I into this world. that they which see not may see; and that they which see may become blind. ⁴⁰ Those of the Pharisees which were with him heard these things, and said unto him, Are we also blind? ⁴¹ Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

Concluding Discourse at the Feast of Tabernacles.

ALLEGORIES OF THE DOOR AND THE GOOD SHEPHERD.

¹ Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way,

³⁶ **And who is he, Lord?** Note the absolutely different attitude of this man to that of the Pharisees. They were determined not to believe unless it fell in with their own ideas; this man displays the teachable spirit, the spirit of the simple and childlike enquirer after truth.

³⁸ **And he worshipped him.** A confession of Christ's Divinity. The word is only used in S. John of the reverence paid to God.

³⁹ **For judgement came I into this world.** Not to pass sentence of condemnation, but for the revelation of human character. This was the inevitable result of Christ's first coming. **Judgement** literally means "separation." In the presence of Christ, the Truth, men were compelled to declare themselves, as the preceding narrative shows, **they which see not**, the ignorant, are enlightened, but **they which see**, those who trusted in their learning and power of vision, were **made blind**.

⁴¹ **If ye were blind, ye would have no sin.** If their blindness were only that of ignorance, it would not be sinful, and there would be the hope of enlightenment coming; but nothing can be done for those who are filled with conceit of their own knowledge. This wilful blindness *is* sin, and it **remaineth**, it cannot be removed. This is evidently what is meant in the Synoptists by the sin against the Holy Ghost (see p. 110).

¹ **Verily, verily, I say unto you,** etc. The opening words show that this discourse is not a new one, but follows immediately on the preceding. "Verily, verily" never begins a discourse. The allegories that follow seem to be directly suggested by the action of the Pharisees. They are bad shepherds, like those denounced of old by Ezekiel (xxxiv.), as is proved by their turning the man out of the sheepfold

the same is a thief and a robber. ²But he that entereth in by the door is the shepherd of the sheep. ³To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. S. John x. 1-21.

⁴When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. ⁵And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. ⁶This parable spake Jesus unto them; but they understood not what things they were which he spake unto them.

⁷Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. ⁸All that came before me are thieves and robbers: but the sheep did not hear them. ⁹I am the door: by me if any man enter in, he shall be saved, and shall

of Israel because he spoke the truth. In contrast Christ speaks of Himself (1) as the only proper door into the sheepfold (*vv.* 1-10), by which all true shepherds must enter; (2) changing the metaphor (*vv.* 11-16), as the Good Shepherd. These are not properly "parables," none of which are recorded by S. John. Parables are complete stories, the spiritual meaning of which the hearer must discover for himself; these are rather extended metaphors or allegories, in which the spiritual meaning is actually expressed, being interwoven with the similitudes.

2 the shepherd of the sheep. Not Christ, who is here spoken of as "the door" rather than "the shepherd," but any guide and teacher of the faithful. This the rulers and priests of the Jews were by office, though they fulfilled their duties badly, showing themselves thieves and robbers, strangers and hirelings, rather than true shepherds.

3 the porter. The exact meaning is uncertain—perhaps the Holy Spirit, or an angel guardian of the Church.

4 the sheep follow him: for they know his voice. The imagery is perfectly true to the Eastern style of sheep-keeping; the sheep in the East still follow the shepherd instead of being driven, and they have names which they know. At night they are kept in a walled enclosure, with only one opening, which is watched by a "porter." In the morning each shepherd comes and calls his own flock out to pasture.

8 All that came before me are thieves and robbers. A difficult saying; it cannot refer, of course, to the prophets and teachers of Israel of old, nor can it well refer to false Christs who would come *after* our Lord's time. It can only refer to false teachers and unworthy "shepherds," such as those denounced by the prophets, and such as the Pharisees were now proving themselves. Some translate the words "instead of me."

go in and go out, and shall find pasture. ¹⁰The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have *it* abundantly. ¹¹I am the good shepherd: the good shepherd layeth down his life for the sheep. ¹²He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth *them*: ¹³*he fleeth* because he is a hireling, and careth not for the sheep. ¹⁴I am the good shepherd; and I know mine own, and mine own know me, ¹⁵even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. ¹⁶And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd. ¹⁷Therefore doth the Father love me, because I lay down my life,

11 the good shepherd layeth down his life for the sheep. This truth is further emphasised in *vv.* 15, 17, 18, and referred definitely to our Lord Himself. It is a clear statement of the value of His coming death as a sacrifice for His sheep. He lays down His life that they may have life, not merely that their life may be preserved, but that they may have life **abundantly**, a fuller life, i.e. life eternal.

12 He that is a hireling. The Pharisees and rulers of Israel had no *love* for the sheep. They ruled them for their own profit, for pride and covetousness. The characteristics of the good shepherd are individual care for the sheep, individual knowledge, and self-sacrificing love.

16 And other sheep I have, etc. This is a plain allusion to the future calling of the Gentiles to Christ. They are **not of this fold**, i.e. of the nation of Israel, but they are hereafter to form **one flock** with the believing remnant of Israel. The A.V. is incorrect in translating "one fold," for though the Catholic Church is often and rightly described as a sheepfold, in accordance with the first allegory of the door, the contrast in *v.* 16 is between the narrow limits of the Jewish sheepfold and the great flock gathered from all nations. Nevertheless the metaphor points to the essential *unity* of the Catholic Church under one Head.

17 I lay down my life, that I may take it again. Our Lord insists, with remarkable emphasis, upon the voluntary nature of His death. As God He lays down His life because it is His own creation; as man He lays it down as having received the commandment to do so from the Father.

At the same time the Death is not an end in itself, it is consummated by the Resurrection. Christ lays down His life for the purpose of "taking it again." Thus His Death becomes a triumph.

that I may take it again. ¹⁸No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father.

¹⁹There arose a division again among the Jews because of these words. ²⁰And many of them said, He hath a devil, and is mad: why hear ye him? ²¹Others said, These are not the sayings of one possessed with a devil. Can a devil open the eyes of the blind?

The Mission of the Seventy.

¹Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come. S. Luke x. 1-16.

²And he said unto them, The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest,

19 There arose a division again. S. John characteristically points out the two opposite effects of Christ's teaching: this is the "judgement" spoken of in ix. 39, the *separation* which results among men when they are brought face to face with Christ. What to one man is illumination and salvation is to another a further blinding and condemnation.

1 Now after these things, i.e. after the going up to Jerusalem mentioned by S. Luke at the end of chapter ix. (p. 165). It is a matter of dispute both when and from what place our Lord sent out these seventy missionaries. It seems most probable that it took place after the Feast of Tabernacles; the final discourse (S. John x.), with its allusion to the "other sheep not of this fold," seems naturally to lead up to this action. But where our Lord went on leaving Jerusalem after the feast is uncertain. It may have been to Peraea, the region beyond Jordan, whither He returned after the Feast of Dedication in December (S. John x. 40). Or it may have been somewhere in Judaea. He does not seem to have visited Galilee again. The day of opportunity for such cities as those mentioned in *vv.* 13-15 was now over.

seventy others, i.e. other than the twelve previously sent. Their mission is not restricted apparently to the cities of the Israelites, as that of the Twelve had been, and it is possible that the seventy were meant to prepare for the preaching to the Gentiles, even if they did not actually visit any Gentile cities. The number seventy is significant, like that of twelve. The latter, of course, corresponded to the twelve patriarchs and the twelve tribes with their princes. The former seems to correspond to the seventy elders appointed by Moses in the wilderness as his deputies (Num. xi.).

that he send forth labourers into his harvest. ³Go your ways: behold, I send you forth as lambs in the midst of wolves. ⁴Carry no purse, no wallet, no shoes: and salute no man on the way. ⁵And into whatsoever house ye shall enter, first say, Peace *be* to this house. ⁶And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again. ⁷And in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. ⁸And into whatsoever city ye enter, and they receive you, eat such things as are set before you: ⁹and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. ¹⁰But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, ¹¹Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the kingdom of God is come nigh. ¹²I say unto you, It shall be more tolerable in that day for Sodom, than for that city. ¹³Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. ¹⁴Howbeit it shall be more tolerable for Tyre and Sidon in the judgement, than for you. ¹⁵And thou, Capernaum, shalt thou be exalted unto

3 Go your ways, etc. The directions are much the same as those given to the Twelve (see pp. 127, 8).

4 salute no man on the way. Their business was urgent and the time was short; they were not to waste time talking on the road (cp. 2 Kings iv. 29).

6 a son of peace. A characteristic Hebrew expression, meaning a man worthy of peace or disposed towards peace, one who would welcome these sacred heralds in a teachable spirit.

13 Chorazin. Even the site of this town was long unknown, and nothing but ruins of it remain.

Bethsaida ("house of fish") may have been a suburb of Capernaum; or the allusion may be to Bethsaida Julias, the scene of the feeding of the five thousand.

15 And thou, Capernaum, shalt thou be exalted unto heaven? This may be an allusion either to the temporal ambitions of Capernaum, at that time a beautiful and flourishing town, or to the spiritual advantages offered by our Lord's frequent teaching and residence in that place, which were largely disregarded.

heaven? thou shalt be brought down unto Hades. ¹⁶He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

The Return of the Seventy.

¹⁷And the seventy returned with joy, saying, Lord, even the devils are subject unto us in thy name. ¹⁸And he said unto them, I beheld Satan falling as lightning from heaven. ¹⁹Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. ²⁰Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven. S. Luke x. 17-22.

15 thou shalt be brought down unto Hades, i.e. to destruction. This prophecy upon the lake towns of Galilee was terribly fulfilled forty years later. The Galilaeans, always turbulent, were the originators of the disturbances which led to the final war with Rome, and the Roman armies wreaked wholesale vengeance on their cities, as is vividly described by Josephus (B.J., iii. 10).

16 He that heareth you heareth me, etc. One of several examples of the remarkable manner in which our Lord delegated His authority to those whom He sent, here for a temporary mission, and after His Resurrection in a more permanent manner. His work did not end with Himself. He prepared in the fullest manner for its continuance in and by His Church and her ministers.

17 even the devils are subject unto us. The seventy had found the power of their commission greater than they expected, greater even than its actual terms, for they had been bidden only to heal the sick. Faith had grown as they went forward and produced great effects.

18 I beheld Satan falling. Not only the demons, but their prince and leader was being cast down, swiftly and decisively (cp. S. John xii. 31 and Rev. xii. 9). "The sight of Satan falling from heaven is the continuous history of the Church" (Edersheim).

19 serpents and scorpions. Figures of all the most harmful, treacherous, and malicious forces of evil.

20 rejoice that your names are written in heaven. The book of life is a conception which frequently occurs in Scripture. It is the roll of the citizens of the new and heavenly Jerusalem (Exod. xxxii. 32; Isa. iv. 3; Dan. xii. 1; Phil. iv. 3; Rev. xxi. 27, etc.).

Contrast with this commendation of the seventy the warning given in S. Matt. vii. 22, 23 (p. 100).

²¹ In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes : yea, Father ; for so it was well-pleasing in thy sight. ²² All things have been delivered unto me of my Father : and no one knoweth who the Son is, save the Father ; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal *him*.

²⁸ Come unto me, all ye that labour and are heavy laden, and I will give you rest. ²⁹ Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls. ³⁰ For my yoke is easy, and my burden is light.

²¹ **he rejoiced in the Holy Spirit.** The human soul of our Lord was elevated by the power of the Holy Spirit to a state of rapture analogous to that of the prophets when their visions were vouchsafed them. The utterances that follow are of the deepest significance.

the wise and understanding, i.e. according to this world's standards or their own estimation ; **babes,** the humble and childlike learner in the school of Christ. Cp. the great passage in S. Paul, 1 Cor. i. 18-ii., and the very similar tone of the discourse recently delivered at the Feast of Tabernacles.

²² **All things have been delivered unto me of my Father,** etc. Also recorded in S. Matt. xi. 27. It is impossible to over-estimate the importance of this saying in its bearing on the authenticity of the discourses of Christ recorded by S. John. These are generally regarded as different entirely in style and subject-matter from His teaching as given by the Synoptists. But this particular verse is exactly similar in its theology to the Johannine discourses ; the relations of the Father and the Son in the mystery of the Godhead are described in just the same way, and the whole verse reads like a quotation from the fourth gospel, which, of course, it could not possibly have been. This one verse is sufficient to show that our Lord had more than one style of teaching, and that there is nothing inconsistent between S. John's record and that of the Synoptists.

²⁸ **Come unto me.** This invitation is quoted by S. Matthew in a different connection, but it seems to come naturally here after the mission of the Seventy. No word of our Blessed Lord has had more power over the hearts of men than this, and none expresses more wonderfully both His Divine supremacy over man and His human sympathy with man. He sets forth Himself as the answer to all human desire, and the healer of human suffering.

³⁰ **For my yoke is easy.** The "yoke" was a common Jewish

²³And turning to the disciples, he said privately, Blessed *are* the eyes which see the things that ye see: ²⁴for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

S. Luke x.
23, 24.

The Parable of the Good Samaritan.

²⁵And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? ²⁶And he said unto him, What is written in the law? how readest thou? ²⁷And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. ²⁸And he said unto him, Thou hast answered right: this do, and thou shalt live. ²⁹But he, desiring to justify himself, said unto Jesus, And who is my neighbour?

S. Luke x.
25-37.

metaphor for the discipline of commandments and teaching. But the Rabbinical ideal was to make the yoke as heavy as possible, by multiplying precepts and rules. Our Lord offers a yoke, which, though it involved a deeper self-discipline than that of the Pharisees, and an endurance of greater sufferings inward and outward than any other, was yet to be easy and light, because it was in harmony with man's true nature, and was imposed by the love and sympathy of God Himself bearing our burden with us and for us (cp. 2 Cor. iv. 17).

25 a certain lawyer. The name "lawyer" is unfortunate, as the original means rather a "theologian," one who was instructed in, and aimed at instructing others in the sacred Scriptures—one of the same class as "the scribes."

tempted him. It was a test-question; though perhaps asked with sincerity, it was intended to draw out and test our Lord's teaching on the most important of all subjects.

27 And he answering said. The reply from Deut. vi. 5 and Lev. xix. 18 is the same which our Lord Himself gave to a similar question at a later time. This lawyer was clearly a thoughtful man, who had grasped the main principles of the Law, but was still in rabbinical fetters as regards the fulness of its application. The first of these passages (and possibly the second) was no doubt written on the "phylacteries" (p. 253) which this lawyer would be wearing.

29 desiring to justify himself. A thoroughly Pharisaic attitude. He was conscious of some implied rebuke in our Lord's words. He felt he was being accused of not having *done* the precepts, although he knew them, and so he endeavours to justify himself by asking for exact definitions.

And who is my neighbour? The Law, especially in the Book

³⁰ Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. ³¹ And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. ³² And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. ³³ But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, ³⁴ and came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. ³⁵ And on the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. ³⁶ Which of these three, thinkest thou, proved neighbour unto

of Deuteronomy, commands that duties of kindness and sympathy should be paid to those who are "strangers" as well as to fellow Israelites. But in this respect the later Jews had gone back instead of forward. They positively hated Samaritans and Gentiles, and made their hatred into a religion, so that their exclusive conduct became a byword among contemporary nations. Even natural duties of charity were denied to non-Israelites (cp. Juv. xiv. 103, 104).

30 going down from Jerusalem to Jericho. The story describes the sort of event that might frequently have happened within the knowledge of His hearers. This road descends very steeply into the ravine of the Jordan, and is itself rocky, narrow, and shut in by cliffs; both in ancient and modern times it was infested by murderous bands of robbers.

31 by chance. The word is not that used in ordinary Greek for "chance," but rather means by coincidence, or concurrence of events.

33 a certain Samaritan. It is significant that just before this, at the Feast of Tabernacles, the Jews had used "Samaritan" as a term of reproach against our Lord Himself.

34 pouring on them oil and wine. These were regularly used for alleviation of wounds.

36 Which of these three, thinkest thou, proved neighbour? The parable does not directly answer the question "who is my neighbour?", but the meaning is sufficiently clear. The commandment to love one's neighbour includes *everyone* to whom we have the opportunity of showing love. There are no limitations of nation or family or condition.

There are also, no doubt, further meanings hidden beneath the letter of the parable. The wounded man may be looked upon as typical of the Gentile world. The priest and Levite represent the Mosaic

him that fell among the robbers? ³⁷ And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

Martha and Mary.

³⁸ Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. ³⁹ And she had a sister called Mary, which also sat at the Lord's feet, and heard his word. S. Luke x.

⁴⁰ But Martha was cumbered about much serving; 38-42.
and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. ⁴¹ But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: ⁴² but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

Teaching on Prayer.

¹ And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach

system, which as interpreted by its professors failed to help the Gentiles. The Samaritan rejected by Israel is Christ Himself. The oil and wine represent the different operations of grace, the inn with its host the Church, which is charged with the continued care of mankind until Christ's second coming, and the Christian ministry, which has received sufficient authority and gifts from Christ for the carrying out of His work of mercy.

38 a certain village. Bethany (see S. John xi.). This narrative is one of the interesting examples of the way in which S. Luke and S. John illustrate and explain each other. The characters of the two sisters as suggested in this narrative come out quite naturally in S. John's account (see below, p. 214).

40 cumbered. Margin "distracted," lit. "pulled all ways."

42 but one thing is needful, i.e. **the good part** spoken of in the next verse, viz. "the kingdom of God," as we plainly learn from our Lord's teaching in S. Matt. vi. 33 (cp. S. Luke xii. 29-31).

the good part. (Cp. Pss. xvi. 6, cxix. 111.)

Martha is not blamed for her household zeal and desire of showing hospitality, but for her blame of her sister and her lack of the sense of proportion. The needs of the body should not be given the *first* place in our thoughts.

us to pray, even as John also taught his disciples. ²And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come. ³Give us day by day our daily bread. ⁴And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

⁵And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; ⁶for a friend of mine is come to me from a journey, and I have nothing to set before him; ⁷and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? ⁸I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him as many as he needeth.

Teaching on the Peril of Covetousness.

¹When the many thousands of the multitude were gathered together, insomuch that they trode one upon another, S. Luke xii. . . . ¹³one out of the multitude said unto him, Master, 1 and 13-21. bid my brother divide the inheritance with me. ¹⁴But

² **When ye pray, say.** The Lord's Prayer had been already given in the Sermon on the Mount (see note, p. 93). Perhaps the disciples now think that some more elaborate form will be given. Instead of which the Lord's Prayer is repeated, only, as the oldest MSS. show, in a still more condensed form, two petitions being omitted. "Thy will be done" may perhaps be regarded as included in the prayer for the coming of the kingdom, and "deliver us from evil," in that against temptation.

⁵ **Which of you shall have a friend.** The need for earnestness and perseverance in prayer is exemplified and encouraged by an illustration from ordinary human society. One friend can hardly refuse another, and even if he is inclined to do so from motives of personal convenience, yet he will give what is asked for to get rid of the importunity of the petitioner. Much more then, it is implied, will God grant the prayer which will not take "no" for its answer. The details of this parable should not be pressed any more than those of the parable of the "unjust judge" (p. 220). It is not irreverent to see a certain playful humour in this style of teaching. If a smile accompanied it, its apparent incongruity would be forgotten in the lesson it was intended to convey.

Our Lord goes on to enforce the same truth by illustrations drawn from the kindness of earthly parents to their children in a passage (omitted here) parallel to S. Matt. vii. 7-12 (p. 98).

he said unto him, Man, who made me a judge or a divider over you? ¹⁵ And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. ¹⁶ And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: ¹⁷ and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? ¹⁸ And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. ¹⁹ And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. ²⁰ But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? ²¹ So is he that layeth up treasure for himself, and is not rich toward God.

[After the teaching on Prayer in the last section, S. Luke describes a controversy with the Pharisees and lawyers containing parallels to S. Matthew's account of the accusation of casting out devils through Beelzebub (p. 109), and of our Lord's denunciation of hypocrisy and cruelty (p. 109). And after the assembling of the multitude in xii. 1 comes a discourse to the "disciples" parallel to S. Matt. x. 19, 20 and 26-33 (pp. 128-9).]

14 Man, who made me a judge or a divider over you? This is a very important saying not only as illustrating our Lord's own attitude towards personal or social controversies, but as suggesting the right line for His Church to follow in similar questions. It was not His work to decide matters for which there was already a legal tribunal established, but to lay down great principles which, in proportion as they were sincerely laid to heart, would remove the occasion of such controversies altogether. Men who had learned to see this life and its possessions in their true littleness as compared with the life eternal and the heavenly treasure, would have more important matters to think about than dividing inheritance and amassing riches.

15 a man's life, i.e. (as the Greek word implies) not his earthly living or means of livelihood, but that true life which is the man's real *self*—the personal existence which survives all possessions, and is of infinite and eternal value.

16 And he spake a parable. This parable, which enforces with such crushing irony the warning against **all covetousness**, is peculiar to S. Luke, but is very similar to a passage in Eccus. xi. 18, 19.

20 this night is thy soul required of thee. The meaning is plain—he must die—but the details are left in awful obscurity. So Belshazzar's soul was required in the same night of his profane and riotous feasting (Dan. v.).

21 not rich toward God, i.e. by charity and good works; by using

The Need of Watchfulness and Devotion.

³⁵Let your loins be girded about, and your lamps burning;
³⁶and be ye yourselves like unto men looking for their lord, when
 S. Luke xii. he shall return from the marriage feast; that, when
^{35-50.} he cometh and knocketh, they may straightway open
 unto him. ³⁷Blessed are those servants, whom the
 lord when he cometh shall find watching: verily I say unto you, that
 he shall gird himself, and make them sit down to meat, and shall
 come and serve them. ³⁸And if he shall come in the second watch,
 and if in the third, and find *them* so, blessed are those *servants*. ³⁹But
 know this, that if the master of the house had known in what
 hour the thief was coming, he would have watched, and not have
 left his house to be broken through. ⁴⁰Be ye also ready: for in
 an hour that ye think not the Son of man cometh.

⁴¹And Peter said, Lord, speakest thou this parable unto us,
 or even unto all? ⁴²And the Lord said, Who then is the faithful

the money entrusted to him as a temporary trust from God, and not as a means only of personal enjoyment.

The passage omitted (S. Luke xii. 22-23) contains warnings addressed not to the multitudes, but to the disciples, against over-anxiety for the goods and necessities of this life, similar to S. Matt. vi. 25-34 (p. 96).

35 Let your loins be girded about. A common metaphor for readiness for action. The flowing Eastern garments required to be kept in place by a girdle, if active work was to be done.

36 when he shall return from the marriage feast. The lord is spoken of as a bridegroom going away to fetch his bride by night, as was usual in the East, and expecting on his return with her to find his own servants ready, with their lamps lighted. The similitude gradually becomes clear, until in *v.* 40 it is seen to refer to the Second Advent of Christ, and His waiting Church.

37 he shall gird himself (cp. S. John xiii. 4 and 5 and xxi. 9-13). The latter passage seems intended to suggest the reception of His faithful servants by Christ Himself at the end of this world, and bears directly upon the mysterious promise in the parable.

39 But know this. The metaphor changes, but the same general lesson is still enforced, only with an added touch of fear. The Second Advent of Christ will not only be a blessing (*vv.* 37, 38) to the faithful servants, but will bring confusion and terror upon those who have gone to sleep.

41 Lord, speakest thou this parable unto us, or even unto all? Both question and answer are interesting in their bearing on our Lord's intention to establish a special order of ministers for His Church. S. Peter enquires whether the parable applies to all our Lord's followers equally, or has a special meaning for themselves, the Twelve. The answer, as usual, is not direct; the application of the parable must

and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? ⁴³ Blessed is that servant, whom his lord when he cometh shall find so doing. ⁴⁴ Of a truth I say unto you, that he will set him over all that he hath. ⁴⁵ But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; ⁴⁶ the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful. ⁴⁷ And that servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many *stripes*; ⁴⁸ but he that knew not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

⁴⁹ I came to cast fire upon the earth; and what will I, if it

not be limited, the warning and promise are intended for all who find themselves in a position of responsibility. But the whole tone of the answer implies that there will be those in the Church, i.e. the apostolic ministers, the bishops, priests, or deacons of the future, who are in a special sense entrusted by Christ with spiritual oversight over His household. Their duty will be to feed the household—with the word and the sacraments (cp. Acts xx. 28). The peril alluded to in *vv.* 45, 46 will be lest the holders of a spiritual office should use it for worldly ends, ill-treating fellow-servants by harshness and persecution, and enriching themselves. There seems an echo of this warning in S. Peter's own words in his first Epistle (v. 1-4).

⁴⁶ **shall cut him asunder.** The exact meaning is uncertain; it may be a metaphor for violent scourging (see the following verse).

^{47, 48} **many stripes . . . few stripes.** Just as in the parables of the Talents and the Pounds, a gradation of rewards in the world to come is spoken of, so here there is a plain intimation of degrees of punishment according to the knowledge and privileges given and misused.

⁴⁹ **I came to cast fire** (cp. the words of S. John Baptist (p. 36) and also Rev. viii. 5). The fire is the effect produced among mankind by the revelation of God. It may be the fire of judgment, or the fire which warms, kindles, and purifies. Fire is especially a symbol of the work of the Holy Spirit.

what will I, etc. Probably an expression of eager longing—"what else can I desire but that!"

This is one of the passages in which our Lord lifts a little the veil from His own inmost thoughts and feelings. It expresses His own eagerness for the accomplishment of His work on earth, and the suffering which the self-imposed limitations of the Incarnation laid upon Him.

is already kindled ? ⁵⁰ But I have a baptism to be baptized with ; and how am I straitened till it be accomplished !

⁵⁴ And he said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower ; and so it cometh to pass. ⁵⁵ And when ye see a south wind blowing, ye say, There will be a scorching heat ; and it cometh to pass. ⁵⁶ Ye hypocrites, ye know how to interpret the face of the earth and the heaven ; but how is it that ye know not how to interpret this time. ⁵⁷ And why even of yourselves judge ye not what is right.

The True Lesson of Calamities.

¹ Now there were some present at that very season which told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. ² And he answered and said unto them, Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things ?

50 I have a baptism, cp. S. Matt. xx. 22 (p. 228), where our Lord definitely connects this " baptism " with His Passion. It was a baptism of blood. **how am I straitened**, i.e. " held in " as if by fetters. The same eagerness to undergo the utmost is seen in our Lord's hurrying to Jerusalem (p. 227) (cp. Heb. xii. 2).

54 When ye see a cloud. A passage somewhat parallel to this is found in many MSS. at the beginning of St. Matthew xvi. (A.V. and R.V.) in connection with the demand of the Pharisees and Sadducees for " a sign." Notice the double appeal (1) to reason *vv.* 54-6 and (2) to conscience *v.* 57. To those who were not wilfully blinding themselves the signs of the end of the old dispensation and the advent of the Messiah should be as clear as the recognised warnings of nature.

1 Now there were some present at that very season. It is unknown who these bearers of evil tidings were, or what was the actual occasion to which they referred. But it seems clear from our Lord's reply that they were not speaking of the massacre either with sympathy or just indignation ; but in the regular Pharisaic spirit were insinuating that these Galilæans were specially the mark of Divine judgment for their sins, and secretly congratulating themselves on being the favourites of heaven. Perhaps the messengers were Jews of Jerusalem who took a special pleasure in recording a calamity which had fallen on the despised Galilæans. Hence the example adduced by our Lord of men of Jerusalem who also perished.

whose blood Pilate had mingled with their sacrifices, i.e. while they were actually engaged in offering their sacrifices at the brazen altar, before the Temple, or eating the sacrificial banquet, Pilate's assassins had rushed upon them and murdered them. Josephus records an earlier occasion when Pilate had sent armed soldiers in disguise among the crowd.

³I tell you, Nay: but, except ye repent, ye shall all in like manner perish. ⁴Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? ⁵I tell you, Nay: but, except ye repent, ye shall all likewise perish.

The Warning of the Barren Fig Tree.

⁶And he spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. ⁷And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? ⁸And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: ⁹and if it bear fruit thenceforth, *well*; but if not, thou shalt cut it down. S. Luke xiii. 6-9.

Healing on the Sabbath Day.

¹⁰And he was teaching in one of the synagogues on the sabbath day. ¹¹And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. S. Luke xiii. 10-17. ¹²And

3 ye shall all in like manner perish. This warning repeated in *v.* 5 not only foretells the universal carnage in the siege of Jerusalem, but has a wider meaning. Calamities for which no immediate reason can be seen are only typical warnings of a Divine judgment which will fall in the next world, if not here, upon all impenitent sinners.

4 Or those eighteen. The incident is not recorded elsewhere. This tower might have been part of the aqueduct which Pilate built from the Pool of Siloam (see *p.* 177), or part of the old fortifications of Uzziah and Jotham.

6 A certain man had a fig tree planted in his vineyard. Usually the nation of Israel is spoken of under the figure of a vineyard; but here the fig tree seems to have that meaning (as in the cursing of the fruitless fig tree in Holy Week); the primary reference of the parable is certainly to the moral unfruitfulness of the chosen nation, on the different occasions when God visited them by His prophets.

7 the vinedresser. If any special meaning is to be attached to the details of the parables, the vinedresser may represent our Lord Himself, who still intercedes for Israel, and asks that this last opportunity of repentance (which was now rapidly drawing to a close) may be given them. Some suppose the **three years** to refer to the duration of our Lord's ministry.

11 a spirit of infirmity (*cp.* *v.* 16—**Satan had bound**). This spinal curvature is directly attributed by our Lord to the work of an evil

when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity. ¹³And he laid his hands upon her: and immediately she was made straight, and glorified God. ¹⁴And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath. ¹⁵ But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? ¹⁶And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this bond on the day of the sabbath? ¹⁷And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

The Feast of the Dedication.

²²And it was the feast of the dedication at Jerusalem: it was winter; ²³and Jesus was walking in the temple in Solomon's porch. ²⁴The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. ²⁵Jesus

spirit. That which outwardly proceeds from physical causes may be really the work of the powers of evil, who are permitted by God, for some good purpose, to afflict mankind (cp. S. John ix. 3, p. 177).

¹⁴ **the ruler of the synagogue** (p. 70). The official was afraid to accuse Jesus directly, but attacks Him under cover of rebuking the sufferers themselves who came to be healed.

¹⁵ **Ye hypocrites.** The man was but a type of the Pharisee class. Our Lord refutes them here by an appeal to their own everyday acts. Common humanity to animals, or the care for their own gain, made them technically break the Sabbath. How much more ought such a good work as this to be done on the Sabbath, for which the poor sufferer had waited eighteen years!

²² **And it was the feast of the dedication at Jerusalem.** Two months had elapsed since our Lord's last recorded appearance at Jerusalem, at the Feast of Tabernacles, if, as seems most probable, this feast of the Dedication was the one celebrated in December. It commemorated the restoration of the Temple altar and the worship by Judas Maccabaeus, 165 B.C., after the desecration by Antiochus Epiphanes (1 Macc. iv. 36-59).

²³ **Solomon's porch.** The great colonnade forming the east boundary of the Temple court. Such colonnades were favourite places for walking and teaching.

answered them, I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me. ²⁶ But ye believe not, because ye are not of my sheep. ²⁷ My sheep hear my voice, and I know them, and they follow me: ²⁸ and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. ²⁹ My Father, which hath given *them* unto me, is greater than all; and no one is able to snatch *them* out of the Father's hand. ³⁰ I and the Father are one. ³¹ The Jews took up stones again to stone him. ³² Jesus answered them, Many good works have I shewed you from the Father; for which of those works do ye stone me? ³³ The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. ³⁴ Jesus answered them, Is it not written in your law,

25 I told you, and ye believe not. Our Lord's reply throughout shows that He regarded the questioners as, for the most part, beyond real conviction. The impossibility which they felt in either being sure of His Messianic claim or in accepting it, lay not in the absence of proof, but in the state of their own souls. They had already received proof sufficient, if they had been willing to receive it, in our Lord's "works."

26 ye are not of my sheep. A reference back to the preceding discourse at the Feast of Tabernacles. Christ's **sheep** are those who have humility and obedience to accept Christ as their Shepherd and to hear His voice and follow Him.

28 they shall never perish. These and the words that follow are, no doubt, a general promise of the protection of Christ's sheep against all external attacks. It does not follow that no individual "sheep" will ever perish or lose eternal life; but he cannot do so, so long as he remains faithful to the Good Shepherd.

30 I and the Father are one. In the two preceding verses Christ has already identified His own power to protect the sheep with that of the Father. He goes on, in the most startling and categorical manner, to identify His own being and nature with that of the Father. He does not assert identity of *person*, for the Greek word for **one** is neuter; but it is a definite claim of Divinity and of unity and equality with the Father, such as expressed in the key-phrase of the Nicene Creed, "being of one substance with the Father." The Jews clearly understood its meaning, as their following words and actions showed.

34 Is it not written in your law, etc., i.e. in Ps. lxxxii. 6—all the O.T. in a wider sense being sometimes spoken of as "the Law." The psalm referred to is a solemn indictment of the judges of Israel, who bore in popular language the high title of Elohim, "Gods" (cp. Exod. xxii. 8). This title, inherited from a pre-Mosaic age, was retained in the O.T. as showing the peculiar sacredness of the judicial office.

I said, Ye are gods? ³⁵ If he called them gods, unto whom the word of God came (and the scripture cannot be broken), ³⁶ say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am *the* Son of God? ³⁷ If I do not the works of my Father, believe me not. ³⁸ But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father. ³⁹ They sought again to take him: and he went forth out of their hand.

⁴⁰ And he went away again beyond Jordan into the place where John was at the first baptizing; and there he abode. ⁴¹ And many came unto him; and they said, John indeed did no sign: but

Judges were the vice-gerents of God. **The word of God came to them;** i.e. they were exponents and administrators of the Divine Law.

Our Lord is using an *argumentum ad hominem*, which must not be pressed in detail. It was an argument suitable for the self-blinded unbelievers and hypocrites whom He was addressing. He asks, if the Scriptures, which as the Pharisees admit must be infallible, gives the title "Gods" even to officials who were only put in trust with the word of God—why should the charge of blasphemy be brought against One Who had come direct from the Father into the world, consecrated for the office of Messiah. Our Lord does not further explain His own claim to Divinity, which only the believer could understand. He simply claims here to be the Messiah, and charges the Jews with hypocrisy in allowing divine titles to a judge and denying them to the Messiah.

36 him, whom the Father sanctified and sent into the world, i.e. in His human nature. Our Lord was consecrated by the Father, and sent into the world; as we see, for example, in the words spoken from heaven at His baptism.

37-8 If I do not the works of my Father. He ends with the characteristic appeal to conscience. Do not the works, the "many good works," spoken of above in *v.* 32, bear witness to human conscience that the claim of Christ to unity with the Father is true? They are such works as are worthy of God, and could only proceed from Him.

40 And he went away again beyond Jordan. The district which forms the scene of *S. John i.* 28-51. The next three months were largely spent in Peraea, the trans-Jordanic region, broken only by the visit to Judaea to raise Lazarus from the dead.

41 And many came unto him. As before, our Lord's testimony to Himself had opposite effects. The most prominent of his hearers had refused it and endeavoured to kill him; but there were hidden believers, true "sheep" who heard His voice and followed Him.

John indeed did no sign. No miracles were attributed to the Baptist by any tradition, and this is a proof that it was *not* (as often asserted) the invariable custom of that age to attribute miraculous

all things whatsoever John spake of this man were true. ⁴²And many believed on him there.

The Ministry in Peraea. Warnings of the Rejection of Israel.

²²And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem. ²³And one said unto him, Lord, are they few that be saved? And he said unto them, ²⁴Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able. ²⁵When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; ²⁶then shall ye begin to say, We did eat and drink in thy presence, and

S. Luke xiii.
22-35.

works to any great teacher. Evidence was required of miracles then as now, even if not so much. The fact of no miracles being attributed to the Baptist is at least corroborative evidence for the truth of those which were attributed to Christ.

22 journeying on unto Jerusalem. By this is probably meant that our Lord's ministry was now in its final stage, which would culminate in the journey to Jerusalem for the Passover at which He suffered.

23 are they few that be saved? Not referring directly to final salvation, though this thought can scarcely be altogether absent, but primarily to the number of those who were in the way of salvation (Acts ii. 47), as true sheep of Christ and subjects of His kingdom. The majority apparently had already rejected Him, and this moved the enquiry. The answer is addressed to the people generally, and does not deal directly with the question. The thing of real importance is not whether the saved are many or few, but whether one will be among them oneself. The time is short, and many who were confident of their admission into the kingdom, trusting, like the Israelites, in their spiritual privileges, will find themselves rejected. Only personal effort while opportunity lasts can ensure acceptance.

26 then shall ye begin to say. The passage resembles partly the more developed parable of the Ten Virgins (p. 267), and also the warning of S. Matt. vii. (p. 100). But in the Sermon on the Mount the warning is addressed to hypocritical and self-deceiving Christian teachers who had done miracles or professed to have done them in Christ's name, but whose works were inconsistent with their teaching. Here the warning is rather for those who trust merely in their privileges in having heard our Lord, and take no pains to make their salvation sure.

thou didst teach in our streets; ²⁷and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity. ²⁸There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. ²⁹And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. ³⁰And behold, there are last which shall be first, and there are first which shall be last.

³¹In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would fain kill thee. ³²And he said unto them, Go and say to that fox, Behold, I cast out devils and perform cures to-day and to-morrow, and the third *day* I am perfected. ³³Howbeit I must go on my way to-day and to-morrow and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

31 there came certain Pharisees. The teaching which our Lord was giving in Peraea made the Pharisees eager to get rid of Him, and they tried the device of frightening Him with this statement about Herod, which was probably false, as it is not corroborated by anything else in the Gospels, and is contrary to S. Luke xxiii. 8. Peraea was in Herod's territory.

Our Lord's reply is intended much more for the Pharisees than for Herod, to whom it was probably not conveyed.

32 that fox. The epithet is a severe denunciation of Herod's craftiness and cruelty. It may be intended, however, as a description of the Pharisees as well as of Herod. It is, literally, "*this fox*."

32-3 to-day and to-morrow, i.e. a short time longer. The phrase is used with a different shade of meaning in the two verses. In *v.* 32 it seems to mean "I shall not trouble you and Herod much longer, the time for the completion of my work by death is drawing on." In *v.* 33 the meaning is, "I cannot be interfered with during this allotted time that remains for my progress, I am safe from Herod, because Jerusalem is the destined place of my end."

33 it cannot be that a prophet perish out of Jerusalem. There is a sad irony in these words. Jerusalem, which should be the centre of religion, the place of temple and sacrifice, the place where, above all others, a prophet ought to be listened to and honoured, has the monopoly, as it were, of putting prophets to death—Isaiah, Urijah (Jer. xxvi.), Zechariah the son of Jehoiada, had all suffered at Jerusalem, and Jeremiah, though put to death in Egypt, had been carried there by the men of the same city (Jer. xliii.).

*The Sabbath Feast in the Pharisee's House :
its Lessons and Warnings.*

¹And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. ²And behold, there was before him a certain man which had the dropsy. ³And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath, or not? ⁴But they held their peace. And he took him, and healed him, and let him go. ⁵And he said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day? ⁶And they could not answer again unto these things.

S. Luke xiv.
1-24.

⁷And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats ; saying unto them, ⁸When thou art bidden of any man to a marriage feast, sit not down in the chief seat ; lest haply a more honourable man than

1 to eat bread, i.e. to take part in a banquet, which, from the description which follows, was evidently an important one (see *vv.* 7, 8, 12). The expression "to eat bread" was even used of meals at the royal table (2 Sam. ix. 7, 10). It was quite customary to give great entertainments on the Sabbath, though all the cooking had to be done on the previous day. The Pharisee's banquet was marked by treachery towards our Lord, vanity and rivalry among the guests, and ostentation on the part of the host.

2 there was before him a certain man which had the dropsy. Probably not one of the invited guests, but one of the crowd of on-lookers, whom Jewish custom allowed to enter the house on these great occasions. Probably the man was placed in this prominent position **before him** of set purpose, as they were **watching him**.

4 But they held their peace. They dare not reply either "yes" or "no" to our Lord's public challenge. Either answer would have confuted them in the eyes of the people.

5 an ass or an ox. A better attested reading is **a son or an ox**. Common humanity to a member of one's family, nay, even to a dumb animal, ought to teach the Pharisee the answer to the question.

7 the chief seats. The Jews had adopted the Roman arrangement of the *triclinium* in their banquets ; the central seat in each of the three tables was considered the place of honour.

8-10 Our Lord's warning against this self-seeking spirit is an expansion of the same warning in Prov. xxv. 6, 7, to which He is obviously referring.

thou be bidden of him,⁹ and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place.¹⁰ But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee.¹¹ For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

¹²And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee.¹³ But when thou makest a feast, bid the poor, the maimed, the lame, the blind:¹⁴ and thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.

¹⁵And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.¹⁶ But he said unto him, A certain man made a great supper; and he bade many:¹⁷ and he sent forth his servant

10 then shalt thou have glory. This is not, of course, to be the *purpose* of taking the lower place, but it will usually be the *result* of it.

12 call not thy friends, etc. This remarkable saying must not be understood to forbid our entertaining friends and relations. Our Lord took part in and blessed the family entertainment at Cana. In accordance with the usual language of Scripture, the words would mean, "*in preference* to entertaining those who can recompense you, you ought rather to do good to those who cannot." Cp. "I will have mercy and not sacrifice" (see p. 78). The style of banquet which our Lord here condemns is that which is given for ostentation and worldly show, in a spirit of rivalry with others, or to compliment and flatter the rich.

15 Blessed is he that shall eat bread in the kingdom of God. This pious remark was no doubt suggested by our Lord's words about the "resurrection of the just." It would seem, however, to have been made in a self-complacent and Pharisaic spirit, as the parable which follows suggests. Those who thought themselves most sure of the heavenly banquet might find that they had actually refused their own blessing, and their places had been taken by those whom they despised.

16 A certain man made a great supper. The **man** is God Himself; the **many** are the Jewish nation; the **servant** is to be understood

at supper time to say to them that were bidden, Come; for *all* things are now ready. ¹⁸And they all with one *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused. ¹⁹And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. ²⁰And another said, I have married a wife, and therefore I cannot come. ²¹And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. ²²And the servant said, Lord, what thou didst command is done, and yet there is room. ²³And the lord said unto the servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled. ²⁴For I say unto you, that none of those men which were bidden shall taste of my supper.

Warnings to the Multitude.

²⁵Now there went with him great multitudes: and he turned, and said unto them, ²⁶If any man cometh unto me, and hateth

generally of the heralds of the Gospel, S. John Baptist, our Lord Himself, and His apostles and their successors.

18 And they all with one consent began to make excuse. They apparently did not wish to forgo their privilege altogether, but they were unwilling to make the present sacrifice of time and trouble, which respect to him who had called them ought to have enjoined. Possessions, labour, social ties were permitted to stand in the way of their obvious duty. So covetousness, national ambitions, self-love were blinding the Jews of our Lord's time to His invitation.

21 the poor and maimed, etc. The interpretation of this is, no doubt, to be found in the fact that "the publicans and harlots," the poor and ignorant and sinful, gave a more ready ear to our Lord's teaching than the learned and respectable Pharisees and Sadducees.

23 Go out into the highways and hedges. This is evidently the calling of the Gentiles, who will enter into the forfeited inheritance of Israel.

This parable is not to be confused with a somewhat similar one delivered in the last Passover week (p. 247).

26 If any man cometh unto me, etc. One of the characteristics of our Lord's teaching is His repression of mere popular feeling and excitement. When the multitudes follow Him He does not, as a

not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. ²⁷Whosoever doth not bear his own cross, and come after me, cannot be my disciple. S. Luke xiv. 25-35. ²⁸For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete it? ²⁹Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, ³⁰This man began to build, and was not able to finish. ³¹Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? ³²Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. ³³So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple. ³⁴Salt therefore is good: but if even the salt have lost its savour, wherewith shall it be seasoned? ³⁵It is fit neither for the land nor for the dung-hill: *men* cast it out. He that hath ears to hear, let him hear.

human teacher would be tempted to do, encourage them as a counterpoise to the Pharisaic opposition, but deals as faithfully with them as with the Pharisees, warning them that His service is no light thing, but demands entire self-sacrifice, and behoves them well to count the cost before undertaking it.

26 and hateth not his own father, etc. Even the dearest earthly tie must be rejected if it stand in competition with Christ's claim. Note the addition—**his own life also**. It might be possible for a man to renounce his relationships in a selfish spirit, for the sake of having his own way. Christian self-sacrifice must be sincere and all-embracing.

28-32 These two examples may have been suggested by contemporary events, e.g. by the war which was in course of being waged between Herod and Hareth (Aretas) of Arabia, his father-in-law. But the lesson involved is a general one. Worldly prudence bids us count the cost before any great undertaking. Much more must it be with a service like Christ's, which requires a complete break with one's old self and the past.

34 Salt therefore is good. The same similitude had been used before in a slightly different sense (p. 86). Here it seems to mean that the enthusiasm which leads men to follow Christ is a good thing in itself, but unless it can retain its freshness it is useless, and merits the general contempt of mankind. Make sure, then, that it is genuine before running the risk of such a failure.

The Three Parables of the Divine Mercy.

¹Now all the publicans and sinners were drawing near unto him for to hear him. ²And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them. S. Luke xv.

³And he spake unto them this parable, saying, ⁴What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? ⁵And when he hath found it, he layeth it on his shoulders, rejoicing. ⁶And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. ⁷I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, which need no repentance.

⁸Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? ⁹And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. ¹⁰Even so, I

3 And he spake unto them this parable. The parable of the lost sheep is found also in S. Matt. xviii. 12, 13, in a different connection. The other two are peculiar to S. Luke, who, himself a Gentile, seems to take special joy in recording instances of our Lord's compassion to sinners. The lesson in all three enforces the value of the *individual* soul in the eyes of God. The lost sheep is a type of the sins of *infirmity*, the lost coin of the sins of *ignorance*, and the prodigal son of *wilful* sin.

7 which need no repentance. It may be that this is said ironically, and means such people as the Pharisees, who imagined that they did not need to repent. But perhaps a better explanation is that the **righteous** are the angels, and the going forth of the shepherd after the lost sheep is the Incarnation. Mankind alone of all God's creatures needed salvation, and to save him Christ left the society of the angels and went into the wilderness of this world.

8 if she lose one piece. The "pieces of silver" are *drachmas* like the Latin "penny" or *denarius*, a day's wage. It should be noticed that the drachma, though lost and temporarily useless, still retains its intrinsic value and its stamp of the king's image. Man, though lost in sin, is still "in the image of God," and of value to His Lord. Some have seen in the **woman** a figure of the Church using her efforts to recover lost souls.

say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

¹¹And he said, A certain man had two sons: ¹²and the younger of them said to his father, Father, give me the portion of *thy* substance that falleth to me. And he divideth unto them his living. ¹³And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. ¹⁴And when he had spent all, there arose a mighty famine in that country; and he began to be in want. ¹⁵And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. ¹⁶And he would fain have been filled with the husks that the swine did eat: and no man gave unto him. ¹⁷But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! ¹⁸I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: ¹⁹I

10 joy in the presence of the angels. It seems to be implied here that the angels not only watch the Divine work of saving souls but feel an increase of bliss as that work is successful (cp. Eph. iii. 10).

over one sinner that repenteth. It is important to note this phrase both here and in the previous parable. There can be no restoration without repentance. The sheep in the parable and the coin were indeed unconscious, and could make no effort to return; the first impulse for their recovery must come from a higher source, but this unconsciousness must not be pressed in our explanation. Similes may only illustrate one aspect of truth. The third parable unfolds this necessity of individual repentance, and so completes the lesson of the previous ones.

12 the portion. The firstborn would inherit a "double portion" (Deut. xxi. 17). The younger son would, therefore, be entitled to one-third of his father's property, though not, of course, in the father's lifetime. It was an act of grace to give him what he asked.

16 the husks. The pods of the carob tree, which were sometimes used for food by the very poor.

17 But when he came to himself. A profound truth is suggested in this phrase. Sin is not one's true self. Man was made for a filial relationship for God, i.e. religion, and when he is in his right mind he recognises it.

18 I have sinned against heaven. Heaven was a common periphrasis of the later Jews for "God." The prodigal, like all true penitents, recognises that his sin against his father is *primarily* a sin against God (cp. Ps. li. 4).

am no more worthy to be called thy son : make me as one of thy hired servants. ²⁰And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. ²¹And the son said unto him, Father, I have sinned against heaven, and in thy sight : I am no more worthy to be called thy son. ²²But the father said to his servants, Bring forth quickly the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet : ²³and bring the fatted calf, *and* kill it, and let us eat and make merry : ²⁴for this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry. ²⁵Now his elder son was in the field : and as he came and drew nigh to the house, he heard music and dancing. ²⁶And he called to him one of the servants, and inquired what these things might be. ²⁷And he said unto him, Thy brother is come ; and thy father hath killed the fatted calf, because he hath received him safe and sound. ²⁸But he was angry, and would not go in : and his father came out, and intreated him. ²⁹But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine : and *yet* thou never gavest me a kid, that I might make merry with my friends : ³⁰but when this thy son came, which hath devoured thy living with harlots, thou killest for him the fatted calf. ³¹And he said unto him, Son, thou art ever with me, and all that is mine is

21 I am no more worthy to be called thy son. He thinks that by his sin he has forfeited his sonship. His father does not even let him finish his sentence (cp. v. 19). He is still a son, and **the best robe, the ring,** etc., are all intended to show this. They are the insignia not of even the highest of servants but of a son of the house. This is the central lesson of the parable, the sinner is still loved by God, and still has value in His eyes, just as the sheep and the coin had in the previous parables.

25 his elder son. The allusion is here either to the Pharisees, who complained of our Lord's receiving sinners, or to the attitude of the Jews as a whole to their Gentile brethren.

31 Son, thou art ever with me. The answer is remarkable. The father shows the same mercy to the grudging elder son as he had to the erring younger one. And the words convey a truth, which otherwise the three parables might have led men to forget, that there is a peculiar blessing attaching to those who have never strayed away into grievous sin. We must not say *felix culpa*, nor imagine that the blessing given to a returning son is greater than would have been his had he not sinned.

thine. ³²But it was meet to make merry and be glad: for this thy brother was dead, and is alive *again*; and *was* lost, and is found.

Teaching on the Right Use of Riches.

¹And he said also unto the disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he was wasting his goods. ²And he called him, S. Luke xvi. and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. ³And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. ⁴I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. ⁵And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? ⁶And he said, A hundred measures of oil. And he said unto him, Take thy bond, and sit down quickly and write fifty. ⁷Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. He saith unto him, Take thy bond, and write fourscore. ⁸And his lord commended the unrighteous steward

1 There was a certain rich man, which had a steward. This parable has been much discussed, and is often thought to be of peculiar difficulty. The difficulty lies in our Lord's use of illustrations drawn from the swindling practices of an Oriental steward rather than in the lesson He teaches. Our Lord did not, however, scruple to use such illustrations (cp. the parable of the importunate widow, p. 220), and His use in no way implies commendation of the steward, nor need details of the parable be pressed. The obvious lesson, as seen in *vv.* 9, 10, is sufficient.

4 I am resolved what to do. The only prospect before the steward is to ingratiate himself with his master's debtors or tenants, in the hope that they may reward him by keeping him from beggary after he has lost his place. He therefore gives each of these debtors a reduction of their rent or debt. He may have wished them to think that he was forgoing his own share in the profits of the estate, out of good will to them, for an Oriental official to this day usually makes his own profit, instead of receiving a fixed salary.

8 And his lord commended the unrighteous steward. Clever knavery appeals to an Oriental. The master could not help praising the steward's astuteness in his own behalf. Perhaps he now thought he had better retain in his service one who was so clever.

because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light. ⁹And I say unto you, Make to yourselves friends, by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. ¹⁰He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. ¹¹If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? ¹²And if ye have not been faithful in that which is another's, who will give you that which is your own? ¹³No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

¹⁴And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. ¹⁵And he said unto them, Ye are

8 the sons of this world. Those who have no thought except for this life, its riches and successes, in contrast with **the sons of the light** (note the parallel with S. John's Gospel), those who have set their hopes on the promises of God and the life of the world to come.

for their own generation, i.e. for this present time and for that which concerns themselves in it.

9 Make to yourselves friends, etc. Wealth is called **the mammon of unrighteousness**, not because it is evil in itself, but because it is so often acquired unrighteously or used for evil purposes. It should rather be used so to benefit others that it may profit us in the world to come. The generous giver will find friends whom he has done good to who will welcome him, when death has removed him from this world, and his earthly riches have failed.

11 the true riches. In the world to come there are true or "genuine" riches treasured up by God, which will be given as an eternal inheritance to those who in this world have been faithful and generous in the comparative **very little** entrusted by God to their stewardship. See the rewards given to the faithful servants in the parables of the Pounds and the Talents (pp. 231 and 268).

12 that which is your own. The heavenly riches will not pass away; they are not, like earthly riches, a trust committed to us for a short season; they will by God's gift be "our own."

14 And the Pharisees, who were lovers of money, etc. The Pharisaic idea was that riches and prosperity were necessary accompaniments of piety, just as calamity was a mark of God's special displeasure. Hence to imply that riches might be a hindrance to piety moved their scorn. Our Lord replies with an even severer rebuke. Worldly riches and display which men think so much of, are (unless used for the benefit of others) abominable to God.

they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God. ¹⁶The law and the prophets *were* until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. ¹⁷But it is easier for heaven and earth to pass away, than for one tittle of the law to fall. ¹⁸Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

¹⁹Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: ²⁰and a certain beggar named Lazarus was laid at his gate, full of sores, ²¹and desiring to be fed with the *crumbs* that fell from the rich man's table,

16 The law and the prophets were until John. This passage (*vv.* 16-18) seems to be intended to prevent the Pharisees asserting that in our Lord's warning against riches He was teaching contrary to the O.T. The Law itself inculcated charity, and deprecated the amassing of property.

every man entereth violently into it. The eagerness with which the multitudes were following our Lord must not obscure the fact that the great principles of the Law and the Prophets still hold good. Neither Pharisee nor publican must forget that the principles of the O.T. are eternal, and in some respects are enforced more strictly under the Gospel, as is seen in the illustration that follows. Divorce, tolerated in O.T., is absolutely forbidden by Christ.

19 Now there was a certain rich man. This narrative, the most terrible ever uttered by our Lord, clenches His teaching as to the danger of a selfish use of riches, by uplifting the veil which hides the life to come, and showing the continuity of that life with this, and the retribution which it will bring. The story is almost too vivid and direct to be classed with the parables, and it has been often thought that our Lord is describing actual personages and stating from His own knowledge what happened to them after death.

purple and fine linen. The most expensive and ostentatious garb; purple, the colour of royalty, obtained from the *murex*, and the fine linen of Egypt *byssus*, which was very precious.

sumptuously. More literally, "with magnificence."

20 Lazarus. The only place in our Lord's parabolic teaching where a name is given. The name is the same as Eliezer, and means "helped by God," thus perhaps implying that Lazarus was a man of piety. In any case he must have been so, for the Scriptures do not teach that poor men will be saved merely because of their poverty, or rich men lost because of their riches only.

yea, even the dogs came and licked his sores. ²²And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. ²³And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. ²⁴And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. ²⁵But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. ²⁶And beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us. ²⁷And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; ²⁸for I have five brethren; that he may testify unto them, lest they also come into this place of torment. ²⁹But Abraham saith, They have Moses and the prophets; let them hear them. ³⁰And he said, Nay, father Abraham: but if one go to them from the dead,

22 Abraham's bosom. A metaphorical expression among the Jews, for the state of the blessed in Paradise. To be "in Abraham's bosom" implies that Lazarus was sitting at a banquet, next to the patriarch, i.e. the position of highest honour.

23 in Hades. The word is indefinite and merely denotes the place of departed souls, which may be miserable or the reverse. Here the soul of the rich man suffers fiery torments and inward remorse; but whether this is the final state of the lost or an intermediate one is left undecided.

25 Son, remember. It is implied here that souls after death retain the recollection of their past life: they are conscious of self, and they recognise others.

thy good things, i.e. the things which *thou* didst consider to be good. There is a solemn irony in the words.

27 I pray thee therefore. If we are justified in pressing the details of the story, there would seem to be still some hope for the rich man. A totally lost soul can hardly be conceived as praying for others, or desiring their repentance. And though Abraham denies his request, he still addresses him as "child" (R.V. margin). Some have therefore supposed that the punishment of the rich man is purgatorial, and not the final Gehenna alluded to in S. Matt. xxv. 41. But such speculation should not blind us to the terrible nature of this warning, and to the absence of any definite hope for the rich man.

they will repent. ³¹And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

The Power of Faith: the Need of Humility before God.

⁵And the apostles said unto the Lord, Increase our faith. ⁶And the Lord said, If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you. ⁷But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat; ⁸and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? ⁹Doth he thank the servant because he did the things that were

31 If they hear not Moses and the prophets. The O.T. Scriptures were sufficient for any who are willing to hear them, to show the wickedness of a life lived for self, and in contempt of the poor. It is not the *amount* of evidence, nor its startling character, but rather the *will* of the hearer, which brings about conversion.

Our Lord may be alluding to the raising of His own friend Lazarus from the dead in *v.* 30. He is certainly referring to His own Resurrection (more than mere "returning") in *v.* 31.

5 Increase our faith. The apostles seem to be much impressed by the sternness of our Lord's teaching in the preceding chapters. They recognise that to be willing to sacrifice this world and its pleasures for the sake of the life after death is a task of *faith*. The request is a tacit confession of our Lord's Divinity. A spiritual gift like faith would naturally be asked from God alone.

The reply is a lesson in humility. "You ask 'increase' as if faith were already there. You are yet only at the very beginning. Even a very small amount of true faith is enough to work inconceivable miracles."

7 But who is there of you. The lesson in humility is carried further in the similitude that follows. The statement that faith could do such mighty works might lead the apostles to self-conceit. They are reminded that the utmost they can do is but the service of God and their simple duty; they have no more right to expect praise and exceptional rewards than the servant who does his natural everyday duty, in waiting on his master, before he looks to rest and refresh himself.

9 Doth he thank the servant? Our Lord is not necessarily expressing any approval of such a master; he is simply using as an illustration the ordinary relation of master and servant.

commanded? ¹⁰ Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do.

The Raising of Lazarus of Bethany from the Dead.

¹ Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. ² And it was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. S. John xi. 1-14.
³ The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick. ⁴ But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. ⁵ Now Jesus loved Martha, and her sister, and Lazarus. ⁶ When therefore he heard that he was sick, he abode at that time two days in the place where he was. ⁷ Then after this he saith to the disciples, Let us go into Judæa again. ⁸ The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again? ⁹ Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. ¹⁰ But if a man walk in the night, he stumbleth, because the light is not in him. ¹¹ These things spake

This miracle of raising the dead is described in the most vivid and circumstantial manner. The record is plainly the work of an eye-witness. That the miracle is not described or alluded to by the Synoptists (except possibly S. Luke xvi. 30) has caused controversy and surprise; but the narratives of the Gospel are so plainly "selected" and partial, that no argument based on this silence can have any weight against the marks of truth in S. John's narrative.

The Synoptists may have omitted it as not coming into their scheme, or because Lazarus and his sisters were still living and in danger from the Jews.

2 it was that Mary. S. John assumes that his readers will be familiar with the incident, though he himself does not describe it till later. Martha and Mary have appeared before this in S. Luke's narrative (p. 189).

9, 10 Are there not twelve hours in the day? Cp. S. Luke xiii. 32, 33. It was still "day" for our Lord's active ministry; the night of apparent failure and death had not yet come. There seems also an allusion in v. 10 to the moral condition of the Jews, who were even now walking in darkness.

he : and after this he saith unto them, Our friend Lazarus is fallen asleep ; but I go, that I may awake him out of sleep. ¹² The disciples therefore said unto him, Lord, if he is fallen asleep, he will recover. ¹³ Now Jesus had spoken of his death : but they thought that he spake of taking rest in sleep. ¹⁴ Then Jesus therefore said unto them plainly, Lazarus is dead. ¹⁵ And I am glad for your sakes that I was not there, to the intent ye may believe ; nevertheless let us go unto him. ¹⁶ Thomas therefore, who is called Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.

¹⁷ So when Jesus came, he found that he had been in the tomb four days already. ¹⁸ Now Bethany was nigh unto Jerusalem, about fifteen furlongs off ; ¹⁹ and many of the Jews had come to Martha and Mary, to console them concerning their brother. ²⁰ Martha therefore, when she heard that Jesus was coming, went and met him : but Mary still sat in the house. ²¹ Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. ²² And even now I know that, whatsoever thou shalt ask of God, God will give thee. ²³ Jesus saith unto her, Thy brother shall rise again. ²⁴ Martha saith unto him, I know that he shall rise again in the resurrection at the last day. ²⁵ Jesus said unto her, I am the resurrection, and the life : he that

11 Our friend Lazarus is fallen asleep. "Sleep" became one of the most usual Christian names for death. See the martyrdom of S. Stephen (Acts vii.). The heathen also used sleep as a euphemism for dying ; they did it to gloze over the hopelessness of death, as they understood it ; the Christian use implies the "sure and certain hope" of immortality.

16 Thomas. The character of Thomas, which seems to have been closely observed by S. John, is expressed in the three incidents recorded of him—here and in xiv. 5 and xx. 24-9. Strong and loyal, yet inclining rather to the gloomy view of events, his very depth of character seems to have made it more difficult for him to believe easily, or to see his way through mysteries.

24 I know that he shall rise again. Martha's confession of faith is interesting as showing the general belief of the Jews (except the Sadducees) in the Resurrection. This belief, clung to by the faithful throughout the O.T., was definitely corroborated by Dan. xii. 2. Martha, however, finds but little consolation at the moment in this. She has not yet learned to associate this Resurrection, as Christians do, with the personal love and power of Jesus.

25 I am the resurrection, and the life. Our Lord is more than a

believeth on me, though he die, yet shall he live : ²⁶ and whosoever liveth and believeth on me shall never die. Believest thou this ? ²⁷ She saith unto him, Yea, Lord : I have believed that thou art the Christ, the son of God, *even* he that cometh into the world. ²⁸ And when she had said this, she went away, and called Mary her sister secretly, saying, The Master is here, and calleth thee. ²⁹ And she, when she heard it, arose quickly, and went unto him. ³⁰ (Now Jesus was not yet come into the village, but was still in the place where Martha met him.) ³¹ The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there. ³² Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. ³³ When Jesus therefore saw her weeping, and the Jews *also* weeping which came with her, he groaned in the spirit, and was troubled, ³⁴ and said, Where have ye laid him ? They say unto him, Lord, come and see. ³⁵ Jesus wept. ³⁶ The

prophet, who, like Elijah or Elisha, might possibly raise the dead by the power of prayer, which Martha had hoped for (*v.* 22). He proclaims that the Resurrection and the life eternal are bound up with Himself, as God incarnate. Belief in Him raises the believers above the power of physical death. The Resurrection is no mere event in the dim future ; it is a present reality. Those who by faith live in Christ, are even now delivered from death, and are in possession of life eternal.

27 Yea, Lord : I have believed. Martha had already accepted Jesus as the Messiah (one of whose Jewish titles was " he that cometh ") and as the Son of God. Unable as yet to take in the full teaching of the Resurrection, she throws herself back upon the faith which had been given her ; and she feels that, having accepted Him as Christ and Divine, she can trust Him altogether ; thus Martha becomes a model for all Christian mourners.

33 groaned in the spirit. The word used here and in *v.* 38 is a strange one, and implies inward indignation " in the spirit," i.e. in the highest part of man's nature. It was not merely human emotion, but holy wrath that in some way moved him. He may have been indignant at the hypocrisy of the Jews who were " comforting " the mourners (*cp.* *vv.* 37, 38), or indignant at the power of death over that human nature which He **had** come to set free.

35 Jesus wept. The word used implies not loud wailing like that over impenitent Jerusalem, but the quiet shedding of human tears of sympathy and sorrow.

Jews therefore said, Behold how he loved him ! ³⁷ But some of them said, Could not this man, which opened the eyes of him that was blind, have caused that this man also should not die ? ³⁸ Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it. ³⁹ Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh : for he hath been *dead* four days. ⁴⁰ Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God ? ⁴¹ So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. ⁴² And I knew that thou hearest me always : but because of the multitude which standeth around I said it, that they may believe that thou didst send me. ⁴³ And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. ⁴⁴ He that was dead came forth, bound hand and foot with grave-clothes ; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Opposite Effects of the Miracle.

⁴⁵ Many therefore of the Jews, which came to Mary and beheld that which he did, believed on him. ⁴⁶ But some of them went away to the Pharisees, and told them the things which Jesus had done.

S. John xi.
45-54.

³⁷ But some of them said, etc. Not even so sacred a scene can restrain the bitter opposition of some of the Jews. The question they ask is meant in scorn—the worker of miracles has now met his match ! He weeps instead of doing any mighty work !

⁴¹ And Jesus lifted up his eyes, and said. The same attitude is mentioned at the great Prayer after the last Supper (p. 294). The words that follow are as much evidence of our Lord's Divinity as His indignation and tears had been of His humanity. He speaks to the Eternal Father as one in perfect consciousness of Divine union, having one will and mind with the Father. The words He speaks are not really necessary, but are for the strengthening of faith in those who hear Him.

⁴⁴ He that was dead came forth. Both what is said and what is not said are strong evidences of the literal truth of the narrative. It is a picture that had impressed itself for ever on the gaze of an eye-witness. And an inventor of the story could hardly have refrained from making Lazarus himself say something, or relate his experiences, as in the classical legends (e.g. Plato, *Rep.* x.) of those who returned from the dead (cp. Tennyson, *In Memoriam*, xxxi., and Browning, *Epistle of Karshish*).

⁴⁷The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this man doeth many signs. ⁴⁸If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation. ⁴⁹But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, ⁵⁰nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. ⁵¹Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; ⁵²and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad. ⁵³So from that day forth they took counsel that they might put him to death.

⁵⁴Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples.

48 and the Romans will come. An example of S. John's tragic irony. The Romans did come as they feared, but the very means they were proposing to avert their doom was the final crime which rendered it inevitable. The same irony is felt all through the words of Caiaphas.

51 he prophesied. Caiaphas was unconsciously predicting the Atonement and its far-reaching results. The death of Jesus would be, in a very different sense to what Caiaphas intended, for the salvation of the whole people of God, and not of one nation only.

There is a further allusion in saying that Caiaphas prophesied, **being high priest that year**, to the old prophetic powers of the High Priest, exercised in ancient days through the Urim and Thummim.

These sacred objects had disappeared even before the Captivity, but the reappearance of them was still looked for (Hos. iii. 4, 5, Ephod = Urim and Thummim, and Neh. vii. 65). "And when the catastrophe was near, in the very hour when the deed was plotted which made it irrevocable, Caiaphas the representative of all the sacred traditions of Judaism was compelled—so at least it seemed to S. John—to bear a final testimony to that great truth for the disclosure of which Judaism had been a protracted discipline and preparation. He did not mean it, but he was still High Priest, and there came upon him, in the very crisis of his guilt, the power which had rested on his predecessors in happier days, and the words in which he counselled the most awful of crimes became a prophecy—the last of the prophecies which came through the lips of a descendant of Aaron—the last and also the greatest" (Dale, *Atonement*, Lect. V.).

54 a city called Ephraim. The site is not certainly known; it was probably some miles north of Jerusalem away from the high

The Ten Lepers.

¹¹And it came to pass, as they were on the way to Jerusalem, that he was passing through the midst of Samaria and Galilee.

¹²And as he entered into a certain village, there met S. Luke xvii. him ten men that were lepers, which stood afar off: 11-19.

¹³and they lifted up their voices, saying, Jesus, Master, have mercy on us. ¹⁴And when he saw them, he said unto them, Go and shew yourselves unto the priests. And it came to pass, as they went, they were cleansed.

¹⁵And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; ¹⁶and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. ¹⁷And Jesus answering said, Were not the ten cleansed? but where are the nine? ¹⁸Were there none found that returned to give glory to God, save this stranger?

¹⁹And he said unto him, Arise, and go thy way: thy faith hath made thee whole.

roads. It is generally identified with the modern Et-Taiyibeh, a village east of Bethel. Wherever it was, our Lord seems now to have made it His head-quarters from which He made His closing journeys before starting on the last one to Jerusalem.

11 as they were on the way to Jerusalem. If this incident is here placed in its correct order, our Lord and His disciples would now be moving towards Jerusalem for the last time, having made a final visit to the north. They were, perhaps, passing eastward between Samaria and Galilee, to cross the Jordan into Peraea.

12 which stood afar off. As they were commanded to do by the Law, being unclean.

14 Go and shew yourselves unto the priests. This would be an act of faith on their part. The priest could not cleanse, he could only proclaim a cleansing which had already taken place, and offer the usual sacrifices (Lev. xiii., xiv.). Their faith was rewarded, for the cleansing came before they reached the priests.

15 with a loud voice. A sign that the leprosy was gone. The leper's voice is faint and indistinct.

17 where are the nine? This ingratitude would, no doubt, seem to our Lord typical of that of the Jewish nation as a whole, in contrast with the future obedience of the Gentiles.

19 thy faith hath made thee whole. This one received some further blessing of forgiveness and grace; the others only received their bodily restoration.

The Coming of the Kingdom of God.

²⁰And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: ²¹neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you. S. Luke xvii. 20-5.

²²And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. ²³And they shall say to you, Lo, there! Lo, here! go not away, nor follow after them: ²⁴for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day. ²⁵But first must he suffer many things and be rejected of this generation.

20 The kingdom of God cometh not with observation. The general meaning is clear, though there is some doubt as to the exact force of the word rendered "observation," which may mean (1) anxious looking out for a thing; (2) outward display—that which strikes the eye. In any case our Lord means that the Pharisaic ideal of the kingdom was a wrong one. They were merely looking for outward signs of the kingdom, instead of its inward influence.

21 the kingdom of God is within you, or in the midst of you (marg.). The Kingdom of God, though not heralded by startling signs which would cause the exclamation "Lo, here!", etc., was already in existence, hidden, whether in the hearts of the believers, or in their association with Christ as His flock, yet truly at work, like the leaven and the mustard seed of the earlier parables.

22 The days will come. A mysterious warning addressed to the disciples themselves. This same hiddenness which perplexed the Pharisees might in time to come be a temptation also to the Christian. He would desire some open revelation of Christ, and be tempted to follow any teacher who pretended to show signs and wonders. This sort of impatience has often led to schisms in Christian history.

24 for as the lightning, etc. When the Son of Man *does* come, whether it be in the Fall of Jerusalem or at the end of this world, there will be no possibility of mistake about it. His coming will be as evident, as all-pervading, as terrible as the lightning. Therefore do not go after doubtful signs and pretended prophets—wait till the Day comes, and then you will know.

S. Luke at this point goes to record sayings of our Lord as to His Second Coming, which occur again in His discourse on the Mount of Olives (p. 261).

Two Parables respecting Prayer.

THE IMPORTUNATE WIDOW ; THE PHARISEE AND PUBLICAN.

¹And he spake a parable unto them to the end that they ought always to pray, and not to faint ; ²saying, There was in a city a judge, which feared not God, and regarded not man : S. Luke xviii. ³and there was a widow in that city ; and she came 1-14.

oft unto him, saying, Avenge me of mine adversary. ⁴And he would not for a while : but afterward he said within himself, Though I fear not God, nor regard man ; ⁵yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming. ⁶And the Lord said, Hear what the unrighteous judge saith. ⁷And shall not God avenge his elect, which cry to him day and night, and he is longsuffering over them ? ⁸I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find faith on the earth ?

⁹And he spake also this parable unto certain which trusted in

1 to the end that they ought always to pray. This statement as to the meaning of the parable, as well as the concluding verses (*vv.* 7, 8), show clearly its connection with what has gone just before. The apparent delay of Christ's Second Coming, the apparent slowness of the Divine righteousness, which will be a trial of faith to Christians in the future, are an urgent call to *prayer*, and this prayer must be persevering and persistent. This is illustrated (as in the parable of the unjust steward) by an example from the ordinary ways of the world. Even a callous and unjust judge is not proof against the persistence of a suppliant. Much more, then, will the righteous Judge of all mankind hear and answer the persevering prayer of His Church.

7 And shall not God avenge his elect ?, i.e. by manifesting His righteousness visibly before the world, punishing and ending evil (though it seem to triumph), and rewarding the crushed and persecuted good. The **elect** are the faithful chosen out of the world to belong to the Church, whether still living on earth or in Paradise (cp. Rev. vi. 9-11).

8 shall he find faith on the earth ? A mysterious question to which the full answer cannot be known till our Lord comes again. The tone of the question, however, suggests the answer "No." And other passages of Scripture teach that there will be a great eclipse of faith before the end (cp. S. Matt. xxiv. 12 ; 2 Thess. ii. 3 ; Rev. xiii. 7, 8).

9 And he spake also this parable. If this is closely connected, as it seems to be, with the preceding, it would suggest that a great cause of the decay of true faith will be found in lack of humility among religious professors, and the loss of the sense of sin.

themselves that they were righteous, and set all others at nought: ¹⁰Two men went up into the temple to pray; the one a Pharisee, and the other a publican. ¹¹The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. ¹²I fast twice in the week; I give tithes of all that I get. ¹³But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner. ¹⁴I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

Teaching on Divorce, Marriage, and Celibacy.

³And there came unto him Pharisees, tempting him, and saying, Is it lawful *for a man* to put away his wife for every cause?

11 The Pharisee stood and prayed thus. A life-like portrait of Pharisaic religion, a self-righteous scrupulosity over the external duties of religion, an entire absence of humility before God, and of the sense of how far the highest virtue falls short of God's perfect standard. The Pharisee neither confessed sin, nor asked for grace: he boasted of himself, and spoke slightly of one of his fellow worshippers of whom he knew nothing.

12 I fast twice in the week. This was a tradition of the Pharisees—a fast on Mondays and Thursdays. The Law had commanded only one fast in the year, the Day of Atonement, though others had gradually been added (cp. Zech. viii. 19). This fasting and giving tithes are not condemned in themselves. They would have been righteous acts had they been done in the spirit of humility and charity.

13 God, be merciful to me a sinner. More literally, "the sinner." As the Pharisee had singled himself out above "the rest of men" (v. 11) as righteous before God, so the publican thinks of himself as the chief of sinners.

14 This man went down to his house justified. Religion, it is true, consists in other things, over and above the confession of sin; but that is the absolutely necessary foundation. God's forgiveness is the first step in our being "justified." Without penitence and humility, good works are valueless, and faith decays.

3 Is it lawful, etc. Our Lord had previously condemned divorce in the Sermon on the Mount (see note on p. 89), and no doubt the subject seemed to the Pharisees, His enemies, to be one in which He might be entangled in legal subtleties and involved in controversies with the Jewish teachers.

for every cause. They did not think it possible that He would

⁴And he answered and said, Have ye not read, that he which made *them* from the beginning made them male and female, ⁵and said, S. Matt. xix. For this cause shall a man leave his father and mother, 3-12. and shall cleave to his wife ; and the twain shall become one flesh ? ⁶So that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. ⁷They say unto Him, Why then did Moses command to give a bill of divorcement, and to put *her* away ? ⁸He saith unto them, Moses for your hardness of heart suffered you to put away your wives : but from the beginning it hath not been so. ⁹And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery : and he that marrieth her when she is put away committeth adultery. ¹⁰The disciples say unto Him, If the case of the man is so with his wife, it is not expedient to marry. ¹¹But he said unto them, All men

condemn *all* divorce : they only ask whether there are any limitations to the husband's supposed power of divorce. This was the controversy between the two rival Jewish schools of Hillel and Shammai.

4 Have ye not read, etc. Our Lord definitely sets His seal upon the substantial truth of the O.T. account of the Creation. The actual details of the story of the creation of Eve may indeed be allegorical, but the underlying principles are true, and the teaching of Gen. ii. 23, 24 as to the indissolubility of the tie of marriage, and its supremacy over other family relationships, is confirmed.

6 What therefore God hath joined together. Marriage is not a mere social contract ; it has the highest of all sanctions. It is essentially therefore indissoluble by man. Man did not make the law which governs it, and man cannot alter that law.

8 but from the beginning it hath not been so. The Mosaic permission was only temporary, and a concession to human infirmity, the original law of creation stands untouched by it ; and it is now revindicated by Christ as the only law for His followers.

10 it is not expedient to marry. The disciples are startled by a decision which ran counter to social practice, and the usual teaching of the scribes. To prohibit divorce seems so hard a saying that it makes marriage itself inexpedient.

11 But he said unto them. Our Lord apparently makes no further comment on His own decision with regard to divorce. His words, **all men cannot receive this saying**, etc., seem to refer **not** to His own saying, but to that of the disciples. The meaning, therefore, is—to abstain from marriage altogether may be in itself the highest course, but it is contrary to the general run of human nature : only those who have a special calling from God to the single life can rightly abstain from marriage.

cannot receive this saying, but they to whom it is given. ¹²For there are eunuchs, which were so born from their mother's womb: and there are eunuchs, which were made eunuchs by men: and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

The Blessing of the Children.

¹³And they brought unto him little children, that he should touch them: and the disciples rebuked them. ¹⁴But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God. S. Mark x. 13-16.

¹⁵Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. ¹⁶And he took them in his arms, and blessed them, laying his hands upon them.

12 For there are eunuchs, etc. Abstinence from marriage may proceed from three causes: (1) the lack of the natural desire for that state; some are born without it; (2) the force of outward circumstances which render it impossible; (3) the insistence of a higher call, to devote oneself to a single life, in order to win the kingdom of heaven, or advance that kingdom in the world. This class would include the monk and the missionary.

He that is able to receive it, let him receive it. Those who have received this Divine call to the single life are bound to follow it; it is the best way for them, though it may not be so for others.

13 little children. S. Luke says they were "babes." It was their unconsciousness, or the impossibility of their understanding, which caused the disciples to rebuke the mothers who brought them.

14 of such is the kingdom of God. The little children in their simplicity, their humility, their forgetfulness of self, represented in the Lord's eyes that character which is required for entering the kingdom of God—so very different from the pride and the argumentative spirit of the Pharisees.

With this statement should be compared our Lord's great words to Nicodemus (S. John iii., see p. 51).

16 laying his hands upon them. This passage is rightly dwelt on in the Baptismal Office in the Prayer Book as abundantly justifying infant baptism. Some have also seen an anticipation of the institution of Confirmation in this laying on of our Lord's hands.

The whole passage is a decisive argument in favour of the inclusion of children in the Christian Church, their right to attend Christian worship, especially the Eucharist, and their right to be instructed in the Faith. To deny them these things is to repeat, with however good motives, the error of the disciples.

The Rich Man's Question and its Answer.

¹⁷And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? ¹⁸And Jesus said unto him, Why callest thou me good? none is good save one, *even* God. ¹⁹Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honour thy father and mother. ²⁰And he said unto him, Master, all these things have I observed from my youth. ²¹And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou

17 there ran one to him, and kneeled. S. Mark has here preserved from the reminiscences of S. Peter some vivid details of the scene, while S. Matthew and S. Luke add further information, that the man was young and one of the "rulers," i.e. one of the chief men of the place, who formed the governing body of the synagogue.

18 Why callest thou me good? Our Lord in these words is neither denying His own goodness nor His Divinity. He is only questioning the young man as to the sense in which he is using the word **good**. Is it a confession of faith, or is it merely a compliment? In reading the emphasis should be placed on the word **why**. S. Matthew gives both questions differently. "Master, what good thing shall I do?" etc. "Why askest thou me concerning that which is good? One there is who is good."

In either case the underlying meaning seems to be much the same. The enquirer is seeking for eternal life, man's highest good, in the Jewish way, i.e. in the precepts of teachers and in detailed commandments, rather than in that which is above all, the knowledge of God and the acceptance of His will. Hence our Lord first refers him back to the old commandments, the first principles of Revelation which cannot be exhausted, and then gives a final test which will prove whether he is willing to set God *first*, above everything else.

21 And Jesus looking upon him, loved him. A remarkable and touching record. The look of the Lord showed to the bystanders His affection for this eager but uninstructed soul. It is quite certain that the young man was sincere in his belief that he had kept the commandments. He is not reproved as a boastful Pharisee would have been, but is led to know himself better.

21 One thing thou lackest. According to S. Luke he had asked "What lack I yet?" The Lord's answer was not in its literal sense a command which the Gospel lays upon all men. It was, however, a command which fitted the individual in question, for it showed him that a complete change of attitude towards God was what he needed. It was not a question of this or that precept, it was a question of all

hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. ²²But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

²³And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! ²⁴And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! ²⁵It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. ²⁶And they were astonished exceedingly, saying unto him, Then who can be saved? ²⁷Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.

The Question of Rewards in the Kingdom of God.

²⁷ Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have? ²⁸And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory,

S. Matt.
xix. 27-30;
xx. 1-16.

or none, of a life lived for self or a life lived wholly for God. In one way or another the command is applicable to all; but in the case of this enquirer, voluntary poverty was the necessary way to obey it, for love of riches was *his* hindrance. To win eternal life one must surrender oneself wholly to God, and whatever would prevent this in each individual's case will have to be given up.

24 And the disciples were amazed. The current Jewish ideas went very much the other way. Wealth was represented as being the Divine reward for righteousness, and the Pharisees were "lovers of money."

25 It is easier for a camel. No doubt a proverbial expression for something of extreme difficulty. Some have thought that "the needle's eye" was the name of a very small gate in the walls of Jerusalem, or that by "a camel" is meant a very thick cord. But the literal interpretation is best.

28 in the regeneration. Generally, the new birth, the new order of things, which is to be the result of the coming of Christ. It is doubtful, however, whether "in the regeneration" means (1) in the world to come, after the Second Advent, or (2) in the Christian Church, in which case the "regeneration" will be the new life of the baptized; and the sitting of the apostles on twelve thrones as judges will refer

ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. ²⁹And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life.

³⁰But many shall be last *that are first*; and first *that are last*.

xx. ¹For the kingdom of heaven is like unto a man that is

a householder, which went out early in the morning to hire labourers into his vineyard. ²And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. ³And he went out about the third hour, and saw others standing in the marketplace idle; and to them he said, ⁴Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

to the authority vested by the Lord in His Church, and especially in the apostolic ministry. Cp. S. Matt. xviii. 17, 18 (p. 160), S. Luke xxii. 29, 30 (p. 277), and Rev. xx. 4-6 (which probably refers to the resurrection of Baptism, and the present reign of the saints, not to a future "millennium").

28 the twelve tribes of Israel. Not, of course, the literal tribes, but the whole Catholic Church, which is the spiritual Israel, and whose constitution is represented in Scripture by the number of perfection, twelve (cp. Rev. vii. 4-8; xxi. 12-14).

29 shall receive a hundredfold. The promise seems to refer to this present life (cp. S. Mark's account, which adds "with persecutions"). These new and better relationships would therefore be those formed in the brotherhood of the Catholic Church. The whole family of Christian souls, in earth and heaven, united by the tie of charity, is the inheritance of the Christian, and every land becomes his own.

1 For the kingdom of heaven is like unto a man that is a householder. The meaning of this difficult parable of the Labourers in the Vineyard is to be found in its connection with the warning of xix. 30, which is repeated in xx. 16. Although rewards so great are promised to those who have followed Christ faithfully, all His followers must dismiss from their minds the idea of such service constituting any claim on God. There is no *quid pro quo* in God's dealings with His Church. On the contrary, many who appear in this world to be in the highest places in the Church, and to merit the greatest reward, will be found to be last of all when the final award is made.

2 a penny a day. The *denarius*, about eightpence, the usual wage of a day-labourer. In the interpretation of the parable this "penny" would be eternal life, or final salvation, the one reward common to all faithful service.

3-7 The hiring of labourers at different hours may be interpreted variously, either of individuals or of nations. The Jews were called

⁵Again he went out about the sixth and the ninth hour, and did likewise. ⁶And about the eleventh *hour* he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? ⁷They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. ⁸And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto the first. ⁹And when they came that *were hired* about the eleventh hour, they received every man a penny. ¹⁰And when the first came, they supposed that they would receive more; and they likewise received every man a penny. ¹¹And when they received it, they murmured against the householder, saying, ¹²These last have spent *but* one hour, and thou hast made them equal unto us, which have borne the burden of the day and the scorching heat. ¹³But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a penny? ¹⁴Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. ¹⁵Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? ¹⁶So the last shall be first, and the first last.

The Way to the Passion. Ambitions reproved.

³²And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that

at the first hour, with some of the present heathen it may be the eleventh. So, too, some Christians are working for God from their youth, others are not truly converted till old age.

13 Friend, I do thee no wrong. God is absolutely just. The complaint of the labourers arose, not because they themselves had received less than they bargained for, but from their jealousy at others having received the same for apparently less labour.

15 mine own. God's gifts to man are absolutely of His own free grace and bounty. Man can lay no *claim* to them nor attempt to bargain with God for them.

or is thine eye evil, because I am good? Are you envious of another's good fortune? "An evil eye" in Scripture means envy, ill-will at another's good.

God's goodness is shown to those who had laboured little. No doubt also there was a justice in it which escaped the notice of the envious. No man had hired them. They had done all they were able to do.

32 and Jesus was going before them. The hour of the Passion

followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, *saying*,
 S. Mark x. ³³Behold, we go up to Jerusalem; and the Son of man
 32-4. shall be delivered unto the chief priests and the scribes;
 and they shall condemn him to death, and shall deliver him unto the Gentiles: ³⁴and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

²⁰Then came to him the mother of the sons of Zebedee with her sons, worshipping *him*, and asking a certain thing of him.

S. Matt. xx. ²¹And he said unto her, What wouldest thou? She
 20-8. saith unto him, Command that these my two sons
 may sit, one on thy right hand, and one on thy left hand, in thy kingdom. ²²But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. ²³He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and

was now close at hand, and our Lord, well knowing what was before Him, begins His last journey up to Jerusalem. His eagerness to suffer shows itself in His going in advance of His followers, who were filled with wonder and even with fear at His attitude, which they could not understand.

He therefore makes the fullest and most definite statement made as yet to His apostles, of the sufferings and death that He was about to undergo, and of His Resurrection. How little even yet they understood His words, and how obstinately they clung to the idea of a temporal kingdom about to be established, perhaps, they thought, on this very visit to Jerusalem, is seen in the request made by the wife of Zebedee for her sons, and in the way in which the others received it (*v.* 24).

20 the mother of the sons of Zebedee. Salome, the mother of James and John, and perhaps the sister of the B.V. Mary.

22 Are ye able to drink the cup?—i.e. of suffering and bitterness. The same metaphor is used by our Lord in His prayer in Gethsemane. S. Mark adds, "or to be baptized with the baptism that I am baptized with" (*cp.* S. Luke xii. 50, p. 194).

23 My cup indeed ye shall drink. Our Lord foresees the sufferings which were in front of these two young and ardent followers whom He loved. S. James was the first of the Twelve to suffer martyrdom (*Acts* xii.). S. John outlived the rest; his was a very long life, full of suffering and exile, and of anxiety for the future faithfulness of the Church among the errors and persecutions which he saw developing.

on *my* left hand, is not mine to give, but *it is for them* for whom it hath been prepared of my Father. ²⁴And when the ten heard it, they were moved with indignation concerning the two brethren. ²⁵But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. ²⁶Not so shall it be among you: but whosoever would become great among you shall be your minister; ²⁷and whosoever would be first among you shall be your servant: ²⁸even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Jericho. Christ and Zacchaeus the Publican.

¹And he entered and was passing through Jericho. ²And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. ³And he sought to see Jesus who he was; and could not for the crowd, S. Luke xix. 1-10. because he was little of stature. ⁴And he ran on before, and climbed up into a sycomore tree to see him: for he was

23 but it is for them for whom it hath been prepared. The exact meaning of the words is disputed; but it seems probable that the sense is, "I cannot give this supremacy to whom I like, at their asking; I can only give it to them," etc. (cp. pp. 84-6). There is no favouritism with God.

24 they were moved with indignation. Not at the wrong spirit in which the request was made, but at the suppliants who, it seemed to them, were trying to gain an unfair advantage. Their indignation showed the same spirit as that of the two brethren and their mother, and so in turn brings a rebuke from Christ.

26 Not so shall it be among you. The ways of earthly kingdoms, with their pride and ambitions, are to be entirely reversed in the kingdom of God. The will to be first shows such a misapprehension of the nature of the kingdom that it is enough of itself to condemn the ambitious to the last place.

28 to give his life a ransom for many. The atoning merits of the death of Christ are here clearly taught. The truth is developed in the Epistles, but it is contained fully in nucleus in this saying of Christ Himself. He voluntarily gave up His life for man's redemption.

2 he was a chief publican. Jericho at this time was a rich city, with trade of its own in balsams and dates, and being also a frontier city, it was a prosperous place for "publicans." The Romans were in possession of its revenues, and Zacchaeus may have been in charge of the imperial farms (see Note, p. 354).

to pass that way. ⁵And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. ⁶And he made haste, and came down, and received him joyfully. ⁷And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. ⁸And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. ⁹And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. ¹⁰For the Son of man came to seek and to save that which was lost.

Jericho. Sight given to Blind Bartimæus.

. . . and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side. ⁴⁷And when he heard that it was Jesus of Nazareth, he began

S. Mark x.
46-52.

⁷ they all murmured. An increasing crowd seems to have been following our Lord on this His last progress to Jerusalem, possessed with the idea that the Messianic kingdom was about to be proclaimed. The incident of Zacchæus shows (1) how little they understood (*v.* 7) the nature of that kingdom, and (2) how fearlessly our Lord went against the popular ideas, and declared the truth (*v.* 10).

8 And Zacchæus stood, and said unto the Lord. Contrast this freewill offering of the publican with the conduct of the rich young ruler (*p.* 224). Zacchæus wishes to show the sincerity of his repentance, and his gratitude for our Lord's mercy to him, by large charity, and by a restitution which went far beyond the usual demands of the Law. Num. v. 7 only requires the addition of a fifth part. Zacchæus goes back to the earliest enactment of Exod. xxii. 1.

9 he also is a son of Abraham. Not only in the literal sense, but in that higher sense in which our Lord had denied that the Jews of Jerusalem were sons of Abraham at all (S. John viii.). Zacchæus showed the filial attitude towards God, of humility and faith and trust, which had marked Abraham and the saints of the O.T.

46 and as he went out from Jericho. There are two discrepancies here in the Synoptists, which point to independent records. S. Luke makes this miracle take place as our Lord enters Jericho, the other two Evangelists as He goes out on His way to Jerusalem. S. Matthew also states that there were two blind men. If we knew all the circumstances the difficulties would probably disappear.

to cry out, and say, Jesus, thou son of David, have mercy on me. ⁴⁸And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. ⁴⁹And Jesus stood still, and said, Call ye him. And they called the blind man, saying unto him, Be of good cheer: rise, he calleth thee. ⁵⁰And he, casting away his garment, sprang up, and came to Jesus. ⁵¹And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, Rabboni, that I may receive my sight. ⁵²And Jesus said unto him, Go thy way; thy faith hath made thee whole. And straightway he received his sight, and followed him in the way.

The Parable of the Pounds.

¹¹And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and *because* they supposed that the kingdom of God was immediately to appear. ¹²He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to

S. Luke xix.
11-28.

47 Jesus, thou son of David. The blind man shows his belief that Jesus was the Messiah. His character comes out well in S. Mark's vivid narrative, his perseverance under difficulties, his eagerness and simple faith; while his sincere gratitude is shown in immediately becoming a follower of Jesus.

51 Rabboni, lit. "my master."

11 He added and spake a parable, etc. This parable of the Pounds was repeated in a different form to the apostles alone a few days later (p. 268). Here its purpose is to warn the multitude of uninstructed and excited followers that the open manifestation of the kingdom of God would not take place until Christ had been withdrawn from view for a long time, and returned as King at His Second Advent; that meanwhile the coming of His kingdom would be bitterly opposed by many; and that those who were faithful to Him would have a long trial of patient work and waiting, in which they needed to make the most of what He had entrusted to them, lest at His coming they too should be rejected.

12 A certain nobleman went into a far country, etc. It seems almost certain that the parable alludes to contemporary events which would be well known to His hearers, and which our Lord used to convey spiritual lessons. Both Herod the Great and his sons Archelaus, Philip, and Herod Antipas had gone to Rome, in order to receive their kingdoms; and Archelaus' palace in Jericho may have directly suggested the colouring of the parable, especially as an embassy

return. ¹³And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye *herewith* till I come. ¹⁴But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us. ¹⁵And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. ¹⁶And the first came before him, saying, Lord, thy pound hath made ten pounds more. ¹⁷And he said unto him, Well done, thou good servant : because thou wast found faithful in a very litle, have thou authority over ten cities. ¹⁸And the second came, saying, Thy pound, Lord, hath made five pounds. ¹⁹And he said unto him also, Be thou also over five cities. ²⁰And another came, saying, Lord, behold, *here is* thy pound, which I kept laid up in a napkin : ²¹for I feared thee, because thou art an austere man :

(v. 14) had actually been sent by the Jews to Augustus to protest against Archelaus and the Herod family generally.

In the parable itself the **nobleman** is Christ, the **citizens** are primarily the Jews, and also all the enemies of the Church. The **ten servants** are those who are entrusted with the privilege of the Gospel, not necessarily the apostles or the Christian ministry only.

13 ten pounds. The "pound" is a "mina" (£3 6s. 8d). Each receives the same amount, signifying that the Faith is one, and that all who are called into the Church have the same treasure entrusted to their charge. The lesson is different in the later parable of the Talents.

Trade ye herewith. They had to make the best they could in legitimate ways with the money entrusted to them. It was a work that naturally required wisdom, patience, and conscientiousness—a great contrast to the sudden victories that the multitude expected in the setting up of Messiah's kingdom.

17 have thou authority over ten cities. The rewards vary according to the success of the "trading," and the reward itself is a more responsible, if more honourable, work. Some light is thus thrown on the nature of heaven and of the final rewards of Christ's servants. Heaven will be a place of activity.

20 which I kept laid up in a napkin. He had treated his money with outward care and reverence, but had done nothing with it. The "napkin" was only like the grave-clothes round a corpse. The servant is like a formal professor of religion, who never denies the Faith, but brings forth no practical fruit from it.

21 I feared thee. Such in the Church is the man who has no love of God or his neighbour, and who will never make any "venture of faith." His attitude is that of a grudging slave, instead of a son, or even of a loyal servant.

thou takest up that thou layedst not down, and reapest that thou didst not sow. ²²He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not sow; ²³then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest? ²⁴And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds. ²⁵And they said unto him, Lord, he hath ten pounds. ²⁶I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him. ²⁷Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

²⁸And when he had thus spoken, he went on before, going up to Jerusalem.

The Arrival at Bethany. The Anointing.

⁵⁵ Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the pass-
over, to purify themselves. ⁵⁶ They sought therefore
for Jesus, and spake one with another, as they stood in
the temple, What think ye? That he will not come to the feast?

S. John xi.
55-7.

23 the bank. If we can attach any definite meaning to this, it might be explained as the permanent machinery of the Church, presided over by the ministers of the Church. By associating his efforts with theirs, helping the Church in the regular ways, almsgiving, etc., he might have done something with the trust he had received.

26 I say unto you. A profound moral truth is conveyed in this verse, paradoxical though it seems at first sight. Gifts are increased by the use of them; to neglect to use them reacts on the possessor, he gradually loses them altogether.

55 Now the passover of the Jews was at hand. This was the third passover of our Lord's ministry, and was probably held on April 7, A.D. 30.

to purify themselves. A number of causes might render a Jew ceremonially "unclean" for a shorter or longer period, and so unable to eat of the Passover; as, for example, having touched a dead body (cp. Num. ix. 1-14 and 2 Chron. xxx. 17-19). It was customary for the "unclean" to go up to Jerusalem some time before the feast so as to ensure their "cleanness" in good time.

⁵⁷ Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

¹ Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. ² So they made him a supper there: and Martha served; but S. John xii. Lazarus was one of them that sat at meat with him. 1-8.

³ Mary therefore took a pound of ointment of spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. ⁴ But Judas Iscariot, one of his disciples, which should betray him, saith, ⁵ Why was not this ointment sold for three hundred pence, and given to the poor? ⁶ Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein. ⁷ Jesus therefore

1 six days before the passover. This would be March 31, the eve of the Sabbath (Saturday). The house of Lazarus and his sisters is described by SS. Matthew and Mark as that of "Simon the leper." He was perhaps the father of these friends of our Lord, who show themselves brave enough in their love and gratitude to defy the order of the chief priests and Pharisees.

The incident of the supper and the anointing is placed by SS. Matthew and Mark several days later, immediately before the betrayal by Judas, i.e. on the Wednesday in Holy Week. Two explanations of this discrepancy are possible: (1) that the two Synoptists purposely placed the anointing out of its proper order, because of its connection with the treachery of Judas (which S. John's account makes clear); or (2) that S. John's statement about "six days" refers simply to the beginning of our Lord's stay at Bethany, and the "supper" took place on a later day, there being thus an interval of time between vv. 1 and 2.

3 a pound of ointment of spikenard. This was a most valuable ointment extracted from the "nard," an Oriental plant. It was a gift suitable to a king, and Mary's act was a startling testimony of devotion and honour to Him whom she acknowledged as Messiah.

6 because he was a thief. S. John alone records that this complaint emanated from Judas; and it was apparently the annoyance Judas felt that impelled him finally to sell his Master. S. John seems to have had a special insight into the character of Judas. He saw through the insincerity of the complaint, and he knew that Judas, the treasurer of the apostolic company, appropriated the contents of the common purse.

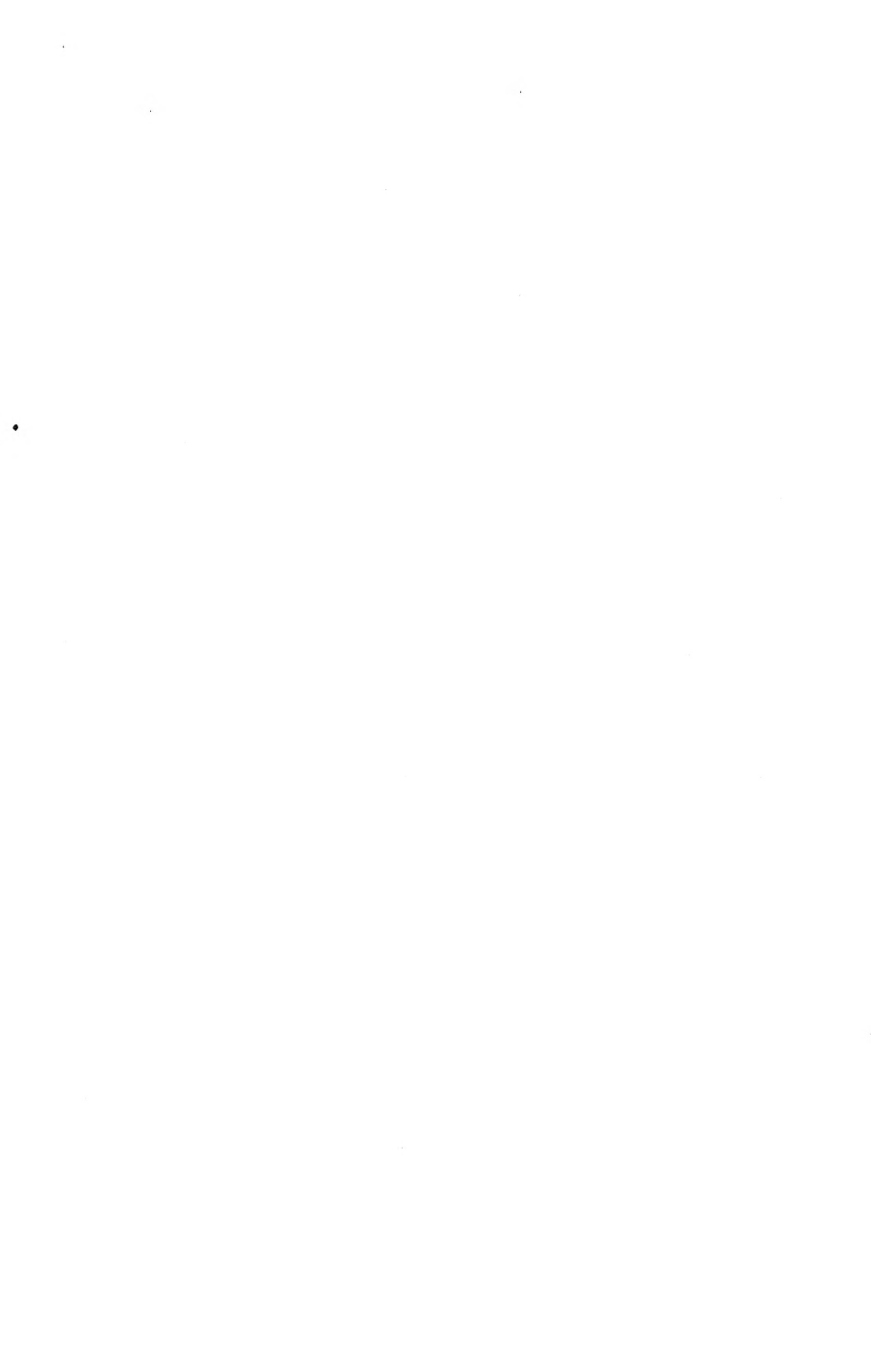
said, Suffer her to keep it against the day of my burying. ⁸ For the poor ye have always with you ; but me ye have not always.

¹³ Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her. S. Matt. xxvi. 13.

⁹ The common people therefore of the Jews learned that he was there : and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. ¹⁰ But the chief priests took counsel that they might put Lazarus also to death ; ¹¹ because that by reason of him many of the Jews went away, and believed on Jesus. S. John xii. 9-11.

7 Suffer her to keep it, etc. The wording is obscure. Possibly our Lord knew that this ointment had been originally preserved in the family for funeral purposes ; and looking on, as He did, to His approaching death, He reads this meaning into Mary's offering. He recognises in this anointing an unconscious anticipation of His burial. The ointment has indeed been "kept" for a funeral ; and the onlookers need not be angry that it is being used for that purpose.

13 Verily I say unto you, etc. In this great promise our Lord not only alludes to the world-wide spread of the Christian faith, but also specially approves the devotion of Mary, which had seemed to the grovelling soul of Judas to be a mere waste of money. Thus Christian love may legitimately spend large sums not only on the poor, but also on such objects as cathedrals and the adornment of churches, in order to do honour to Him who is worshipped there.

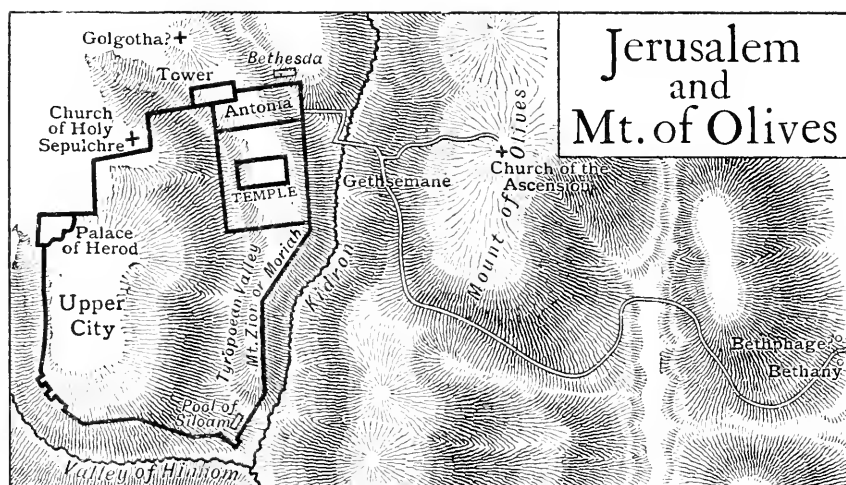


VI
THE LAST CONFLICTS
OF THE MINISTRY

Give heed to me, O Lord, and hearken to the voice of them that contend with me. Shall evil be recompensed for good? for they have digged a pit for my soul. Remember how I stood before thee to speak good for them, to turn away thy fury from them.—Jer. xviii. 19, 20.

Ride on! ride on in majesty!
In lowly pomp ride on to die:
O Christ! Thy triumphs now begin
O'er captive death and conquer'd sin

H. H. MILMAN.



VI

THE LAST CONFLICTS

THE FIRST DAY (SUNDAY) OF THE HOLY WEEK.

The Procession of Palms and Triumphal Entry into Jerusalem.

¹²On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, ^{S. John xii.}
¹³took the branches of the palm trees, and went forth ^{12-13.}
to meet him, and cried out, Hosanna: Blessed is he
that cometh in the name of the Lord, even the King of Israel.

¹And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, ^{S. Matt. xxi.}
²saying unto them, Go into the village that is ^{1-8.}
over against you, and straightway ye shall find an ass
tied, and a colt with her: loose *them*, and bring *them*
unto me. ³And if any one say aught unto you, ye shall say, The
Lord hath need of them; and straightway he will send them.
⁴Now this is come to pass, that it might be fulfilled which was
spoken by the prophet, saying,

13 took the branches of the palm trees. A well-known sign of public rejoicing. So Simon Maccabaeus had been welcomed to Jerusalem after his victories (1 Macc. xiii. 51). The Feast of Tabernacles was kept with similar rejoicings (Neh. viii. 15; cp. Rev. vii. 9).

Hosanna. Lit., "Save now." This and the words that follow are taken from Ps. cxviii., which was sung at the great festivals. Originally it was the welcome to the pilgrims entering the Temple courts, but "he that cometh" had become a title of the Messiah, so the multitude were evidently welcoming Jesus as the Messiah. S. Luke, the evangelist of the Gentiles, gives a version of the cry of the multitude which would be more intelligible to his readers, "Blessed is the King that cometh in the name of the Lord; peace in heaven and glory in the highest."

1 Bethphage. The site is unknown, but it must have been a village between Bethany and Jerusalem, at the foot of the Mount of Olives which had to be mounted before Jerusalem could be seen.

⁵Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.

⁶And the disciples went, and did even as Jesus appointed them,
⁷and brought the ass, and the colt, and put on them their garments; and he sat thereon. ⁸And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way.

¹⁶These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. ¹⁷The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. ¹⁸For this cause also the multitude went and met him, for that they heard that he had done this sign. ¹⁹The Pharisees therefore said among themselves, Behold how ye prevail nothing: lo, the world is gone after him.

5 Tell ye the daughter of Zion, etc. The quotation is partly from Isa. lxii. 11, but chiefly from Zech. ix. 9. The "daughter of Zion" means Jerusalem, Zion being the central stronghold of the city. The ass was not a despised animal among the Jews, but rather took the place of the horse, and to ride on one would be fitting to a person of dignity. At the same time it was an example of "meekness," in contrast with a conqueror entering at the head of an army, as the Jews imagined the Messiah would do.

7 the ass, and the colt. It was, no doubt, on the colt "whereon no man ever yet sat" (SS. Mark and Luke) that the Lord rode—its mother, which it had not yet left, going by its side. The prophecy (as S. Matthew alone records) was *exactly* fulfilled. Cp. the prediction about the tribe of Judah (Gen. xlix. 11). The ancient writers see in these two animals types of the Jews and the Gentiles, the latter, as yet, like the colt, unaccustomed to the yoke and bridle, but about to be brought into the unity of the Church.

16 These things understood not his disciples at the first. S. John records the same experience in connection with the first Passover (ii. 22). Such remarks are clearly the reminiscences of an eye-witness. They could hardly have been invented.

19 lo, the world is gone after him. Another instance of S. John's tragic irony. This cry of jealousy and chagrin was far more true, as the event was proving even in S. John's own lifetime, than those who uttered it imagined. The world has indeed gone after Jesus, in spite of the unbelief of His enemies.

³⁹And some of the Pharisees from the multitude said unto him, Master, rebuke thy disciples. ⁴⁰And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out. S. Luke xix. 39-44.

⁴¹And when he drew nigh, he saw the city and wept over it, saying, ⁴²If thou hadst known in this day, even thou, the things which belong unto peace ! but now they are hid from thine eyes. ⁴³For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, ⁴⁴and shall dash thee to the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation.

¹¹And he entered into Jerusalem, into the temple ; and when he had looked round about upon all things, S. Mark xi. 11. the twelve.

40 the stones will cry out. Not a mere hyperbole. Inanimate nature did on more than one occasion bear witness to Christ, as in the storm on the sea of Galilee, the darkness of Calvary, and the earthquakes at His death and resurrection.

41 he saw the city. The city bursts into view, as the road from Bethany turns round a shoulder of the Mount of Olives. It is still an imposing sight, and must have been more magnificent then, with Herod's temple flashing with its gold and marble in the afternoon sun. "The view of Jerusalem is the history of the world ; it is more, it is the history of earth and of heaven " (*Tancred*).

42 but now they are hid from thine eyes. "Judicial blindness" had already fallen upon the Jews. They had refused to see the truth, in spite of conscience and their own Scriptures, and now the power of seeing was lost to them.

43 For the days shall come upon thee. The predictions that follow were literally fulfilled in the great siege by Titus, A.D. 70. The **bank** was a mound surmounted by a palisade, so as completely to blockade the city. Jerusalem was indeed "dashed to the ground" in one general ruin ; both then and still more thoroughly in the second siege under the Emperor Hadrian A.D. 126.

44 thou knewest not the time of thy visitation, i.e. the appointed time, when God visited them with the offer of salvation (cp. S. Luke i. 68).

11 when he had looked round about upon all things. A very sig-

MONDAY IN HOLY WEEK.

The Barren Fig Tree : the Second Cleansing of the Temple.

¹²And on the morrow, when they were come out from Bethany, he hungered. ¹³And seeing a fig tree afar off, having leaves, he came, if haply he might find anything thereon : and when he came to it, he found nothing but leaves ; for it was not the season of figs. ¹⁴And he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.

¹⁵And they come to Jerusalem : and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves ; ¹⁶and he would not suffer that any man should carry a vessel through the temple. ¹⁷And he

nificant action. It was like the final survey of the judge before pronouncing sentence (cp. Gen. xviii. 21). On the morrow He would come with the scourge.

On Sunday eve, with many a psalm,
With many a chant divine,
It came, that Eye so keen and calm,
Like a still lamp, far searching aisle and shrine.—KEBLE.

13 And seeing a fig tree afar off, having leaves. This would be an unusual sight at that early season of the year, when the time for the ordinary growth of figs had not come. But the appearance of leaves ought to have been a sign of figs, for the fruit comes before the leaves or with them. In any case it would be unusual to find leaves without figs, whatever the season of the year. What would be expected in this case was that either some of the late figs had remained on the tree, or else that some of the early ones, which were greatly esteemed, would be found there.

14 No man eat fruit from thee henceforward for ever. Our Lord recognises in this fig tree a type of the Jewish nation, with a display of outward religion, and a promise beyond that of other nations, but without the moral fruits that should have accompanied religion. Hence His curse on the tree is an acted parable, a declaration of Divine judgment on the nation. So the Jews had been compared to figs by Jer. xxiv. (see also below, p. 265).

15 On this cleansing of the Temple see above, p. 49.

The forbidding to carry a vessel through the Temple is a detail peculiar to S. Mark. Perhaps those carrying burdens were accustomed to make "a short cut" through the Temple courts, turning what should have been a place of quietness and prayer into a common street.

taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers.

¹⁴And the blind and the lame came to him in the temple : and he healed them. ¹⁵But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, ¹⁶and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea : did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? ¹⁷And he left them, and went forth out of the city to Bethany, and lodged there.

S. Matt. xxi.
14-17.

TUESDAY IN HOLY WEEK. THE DAY OF QUESTIONS, WARNINGS, AND FAREWELLS.

The Fig Tree : The Question of Authority.

²⁰And as they passed by in the morning, they saw the fig tree withered away from the roots. ²¹And Peter calling to remembrance

17 Is it not written? A combination of Isa. lvi. 7 and Jer. vii. 11—a house of prayer for all the nations. This was the ideal of the Temple (cp. 1 Kings viii. 41-3) and of the Jewish nation. Their calling was intended to be for a witness to the true God before the Gentiles, instead of a motive for their own private glory and advancement. **A den of robbers.** They not only desecrated the Temple by transacting ordinary business there, but they swindled the pilgrims in the sale of animals for sacrifice and in changing their money.

15 the children that were crying in the temple. These children may have been members of the Temple choir, or they may have been those who had accompanied their parents (from the age of twelve upwards) to the Passover festival. They had heard the shouts of the multitude on the day before, and now repeat them with the eager enthusiasm of childhood, when they see the miracles performed.

16 Yea : did ye never read, i.e. in Ps. viii. 2. The version is that of the Septuagint, and means, in connection with the context, that God's mighty works are to be recognized in the cry of children as well as in the apparently greater works of creation, the sun and the stars. Our Lord uses the quotation to enforce the same lesson which He had taught on many previous occasions, that the childlike spirit is the first requisite for perceiving Divine truth. These children saw more deeply than the chief priests.

saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away. ²²And Jesus answering saith unto them, Have faith in God. ²³Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. ²⁴Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them. ²⁵And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses.

²⁷And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders; ²⁸and they said unto him, By what authority doest thou these things? or who gave thee this authority to do these

22 Have faith in God. Our Lord does not disclose the spiritual meaning of this withering of the fig tree, but leaves it to His disciples to consider afterwards. He rather elevates their thoughts above the mere miracle to the great principle of faith by which all miracles are accomplished. At the same time He incidentally points out one of the reasons of Israel's failure—lack of true faith.

24 Therefore I say unto you. Faith which works miracles can work them only by prayer, and prayer requires two conditions—absolute trust in our Father's good-will, and charity towards men. Note "believe that ye *have* received them," whether the result of the prayer is clear at first or not, the prayer of faith has been already heard and answered.

28 By what authority doest thou these things? A somewhat similar question had been asked at the first cleansing of the Temple (p. 49). On this occasion, what was evidently a solemn deputation from the Sanhedrin endeavours to extort a definite answer. Does He claim to be a Rabbi, a prophet, or the Christ? The answer they received is one of the most deeply significant in the Gospels. The authority of Christ can only be understood by those who are in a frame of mind to receive it. Divine truth can only be appreciated by those who are themselves true and seeking to be taught the truth. Our Lord's counter-question exposes the insincerity of the questioners, and therefore their inability to understand Christ's authority.

Their difficulty in answering His question about John the Baptist lay in their desire to save their own reputation. They did not wish either to be publicly confounded by Christ or to arouse the opposition of the people. The *truth* was the last thing they thought about; expediency and popularity were their only care.

The underlying parallel between this narrative and the general tenor of S. John's Gospel should be noticed. It is "an undesigned

things? ²⁹And Jesus said unto them, I will ask of you one question, and answer me, and I will tell you by what authority I do these things. ³⁰The baptism of John, was it from heaven, or from men? answer me. ³¹And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? ³²But should we say, From men—they feared the people: for all verily held John to be a prophet. ³³And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

Three Parables of the Rejection of Israel.

THE TWO SONS; THE VINEYARD; THE MARRIAGE FEAST.

²⁸ But what think ye? A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard. ²⁹And he answered and said, I will not: but afterward he repented himself, and went. ³⁰And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. ³¹Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. ³²For John came unto you in the way of righteousness, and ye believed him not: but the publicans

S. Matt. xxi.
28-46.

coincidence." S. John does not record the incident, but he shows throughout that it was this fundamental insincerity in "the Jews" which caused their unbelief and rejection of Christ.

Christ's authority now, as then, makes its appeal to conscience, rather than to any intellectual process of reasoning. Only those who are true to conscience can possibly appreciate it.

28 But what think ye? There is a distinct sequence in these three parables. The first shows the rejection of the learned and outwardly religious in Israel and the calling of penitent sinners; the second the national rejection of Israel as a whole; and the third the calling of the Gentiles in their place, though even among the Gentiles the spiritually unprepared are rejected.

A man had two sons. Both scribes and sinners were sons of the common Father; both received His call. The former made outward protestations of obedience, but did not obey; the latter scornfully refused obedience at first, but afterwards repented.

32 John came unto you in the way of righteousness. The parable was addressed to those who had just declined to answer our Lord's question respecting the Baptist. He now practically answers His

and the harlots believed him : and ye, when ye saw it, did not even repent yourselves afterwards, that ye might believe him.

³³ Hear another parable : There was a man that was a householder, which planted a vineyard, and set a hedge about it, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into another country. ³⁴ And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. ³⁵ And the husbandmen took his servants, and beat one, and killed another, and stoned another. ³⁶ Again, he sent other servants more than the first : and they did unto them in like manner. ³⁷ But afterward he sent unto them his son, saying, They will reverence my son. ³⁸ But the husbandmen, when they saw the son, said among themselves, This is the heir ; come, let us kill him, and take his inheritance. ³⁹ And they took him, and cast him forth out of the vineyard, and killed him. ⁴⁰ When therefore the lord of the vineyard shall come, what will he do unto those husbandmen ? ⁴¹ They say unto him, He will miserably destroy

own question, and shows them that John's mission was a great invitation from God to repentance, which penitent sinners accepted and the self-righteous scribes and Pharisees refused.

33 There was a man that was a householder, etc. The interpretation of this parable is very clear. The **householder** is God, the **vineyard** is the theocracy or Church of Israel ("the kingdom of God," *v.* 43), the **husbandmen** are the Jews, the **servants** the prophets of the O.T., the **heir** Jesus Christ Himself. The same similitude of the vineyard had been used in the famous passage (*Isa.* v. 1-7), where the meaning is very similar ; Israel is also compared to a vine in *Ps.* lxxx., *Jer.* ii. 21, *Ezek.* xv.

The **hedge** was to keep out robbers, and represents probably the restrictions of the Law, which prevented Israel from mixing with the Gentiles. The **tower** was for watchmen to prevent attack on the vineyard. It is doubtful whether any special spiritual meaning can be attached in the parable either to the tower or the wine-press.

34 to receive his fruits. The husbandmen did not pay rent in the modern sense, but rendered a certain proportion of their produce, usually half. It was a frequent system under the Romans, and still exists in some countries.

37 his son. S. Mark and S. Luke add "beloved." Notice that our Lord here by implication asserts His Divinity. He places Himself on a different level to the "servants" who had preceded Him. He also plainly foretells His own approaching death.

41 They say unto him. So vivid is the parable in the telling that not even the remembrance of *Isa.* v. can keep the hearers from pronouncing their own condemnation. Cp. Nathan's parable to David.

those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in their seasons.

⁴²Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders rejected,

The same was made the head of the corner :

This was from the Lord,

And it is marvellous in our eyes?

⁴³Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. ⁴⁴And he that falleth on this stone shall be broken to pieces : but on whomsoever it shall fall, it will scatter him as dust. ⁴⁵And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them. ⁴⁶And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

¹And Jesus answered and spake again in parables unto them, saying, ²The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son, ³and

42 Did ye never read in the scriptures, etc. In Ps. cxviii. Very familiar as the great psalm sung at the Passover and the Feast of Tabernacles. The original meaning of the words was that the Jewish nation, apparently rejected by God and His angel-builders, in the Captivity, and despised by the heathen nations, was now, by God's own act, restored to a high position. But there is an allusion also to Isa. xxviii. 16, where the "corner-stone" is Christ Himself (cp. Acts iv. 11).

44 he that falleth on this stone, etc. In this verse two other Messianic prophecies are alluded to—Isa. viii. 14 (cp. 1 S. Peter ii. 6) and Dan. ii. 34, 35, and 44, 45, the "stone cut without hands" alluding to the miraculous birth of Christ. The general meaning is (1) that any individual who, by unbelief, stumbles at the claim of Christ, will bring ruin upon himself, and (2) when the wrath of Christ as judge falls on any individual (or nation) it will bring utter destruction.

1-14 This parable resembles the previous one of the great supper (p. 202), but it is more developed and adapted to the circumstances in which it is delivered ; especially note the clear allusions here to the Incarnation and to the coming destruction of Jerusalem, which were absent in the earlier parable. The incident of the wedding garment is also new.

2 a marriage feast for his son. This is the Incarnation, the coming of Christ to be the bridegroom of His Church, a figure frequently used in the N.T.

sent forth his servants to call them that were bidden to the marriage feast: and they would not come. ⁴Again he sent forth other servants, saying, Tell them that S. Matt. are bidden, Behold, I have made ready my dinner: xxii. 1-14. my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. ⁵But they made light of it, and went their ways, one to his own farm, another to his merchandise: ⁶and the rest laid hold on his servants, and entreated them shamefully, and killed them. ⁷But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. ⁸Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. ⁹Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. ¹⁰And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. ¹¹But when the king came in to behold the guests, he saw there a man which had not on a wedding garment: ¹²and he saith unto

³ **his servants** are the prophets and John the Baptist, who foretold the Incarnation to **them that were bidden**, i.e. to the Jews.

⁴ **other servants**. The apostles and first preachers of the Gospel.

⁷ **he sent his armies**. The armies were those of Rome, but behind them was the Divine purpose, using them as instruments of vengeance.

⁹ **the partings of the highways**. The exact meaning of the phrase is uncertain—perhaps the central places in which high roads meet. Christianity was first preached to the Gentiles in the great cities of the Empire, where different nations met, and its preachers travelled easily along the great Roman roads.

¹¹ **he saw there a man which had not on a wedding garment**. It is thought to have been usual for an Eastern host on a splendid occasion like this to provide his guests with robes. It was and is still the custom in the East to lay up great stores of gay clothing, which serve as presents.

In any case the parable clearly assumes that the lack of the wedding garment was one for which the man was himself to blame, for **he was speechless**, i.e. he had no excuse to offer, e.g. poverty or ignorance.

Many explanations have been offered of this wedding garment, e.g. baptism, good works, charity. Speaking generally, it is clear that the man had accepted the invitation and followed the crowd of other guests, but had made no effort to fit himself for the king's presence. Religious profession without holiness would be a danger to the Gentile when called by Christ just as much as it had been to the Jew.

him, Friend, how camest thou in hither not having a wedding-garment? ¹³And he was speechless. Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. ¹⁴For many are called, but few chosen.

The Three Temptations.

BY THE HERODIANS; BY THE SADDUCEES; BY A SCRIBE.

¹³ And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk. ¹⁴ And when they were come, they say unto him, Master, we know that thou art true, and carest not for any one: for thou S. Mark xii. 13-34. regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar, or not? ¹⁵ Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. ¹⁶ And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. ¹⁷ And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.

13 And they send unto him. The chief priests, foiled in their formal enquiry as to authority, now endeavour by other and more treacherous means to discredit our Lord publicly. A deputation of apparently sincere enquirers into truth approaches Him, consisting of "the disciples" of the Pharisees (S. Matt.), coming apparently to be taught, and (strangely enough) some of the direct opponents of the Pharisees, the **Herodians**, the party who supported Herod's rule, and therefore the Roman supremacy. Notice the reverential flattery with which they address Him (v. 14).

14 Is it lawful to give tribute unto Cæsar? This tribute was the poll-tax imposed by the Romans, and one of the bitterest national grievances of the Jews (cp. Acts v. 37). The question was a crafty dilemma. If our Lord said "yes," He would be accused by the Pharisees as a traitor to His country, and be attacked by the populace; if He said "no," the Herodians would immediately report Him to Pilate as a sedition-monger.

15 bring me a penny. The silver *denarius* would have to be fetched from a table of one of the money-changers (now outside the Temple); it would bear the head of Tiberius Caesar, and his name and style as Emperor.

17 Render unto Cæsar, etc. The answer, while sanctioning the

¹⁸ And there come unto him Sadducees, which say that there is no resurrection; and they asked him, saying, ¹⁹ Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother. ²⁰ There were seven brethren: and the first took a wife, and dying left no seed; ²¹ and the second took her, and died, leaving no seed behind him; and the third likewise: ²² and the seven left no seed. Last of all the woman also died. ²³ In the resurrection whose wife shall she be of them? for the seven had her to wife. ²⁴ Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God? ²⁵ For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven. ²⁶ But as touching the dead, that they are raised; have ye not read in the book of Moses, in *the place concerning*

payment of just dues to a reigning monarch, was not one that could be taken hold of by the plotters, owing to the added command, **unto God the things that are God's**. It was an answer that in principle both parties must accept. At the same time it lifts the whole question of tribute to a higher level. Religious questions must not be confounded with worldly politics. Christ's claims which they were seeking to overthrow have nothing to do with the supremacy of the Romans, and He refused to be "tempted," or made a judge of such things.

19 Master, Moses wrote unto us. Deut. xxv. 5. This was probably a primitive Hebrew custom, sanctioned in the Mosaic Law, for the purpose of preserving the family line.

20 There were seven brethren. No doubt an imaginary case, though there is perhaps in it a reminiscence of the Book of Tobit, which may have suggested it.

24 Is it not for this cause that ye err? The Sadducees in rejecting the resurrection of the dead imagined that by it was meant a mere resumption of earthly life with its relationships. They neither understood the spirituality of the O.T. writings, nor the power of God to raise the dead to a higher life than that which they knew here. Theirs was the error of worldly, unspiritual, and very prosaic minds.

25 but are as angels in heaven. In beings raised to an immortal life, where there is no need of new births to fill the gaps made by death, the relationship of marriage, if it exists in the world to come, will be of a different and higher order. See Browning's remarkable commentary on this passage at the end of "Pompilia," in *The Ring and the Book*.

26 have ye not read in the book of Moses? The Sadducees dis-

the Bush, how God spake unto him, saying, *I am* the God of Abraham, and the God of Isaac, and the God of Jacob? ²⁷ He is not the God of the dead, but of the living: ye do greatly err.

²⁸ And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? ²⁹ Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one: ³⁰ and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. ³¹ The second is this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. ³² And the scribe said unto him, Of a truth, Master, thou hast well said that he is one; and there is none other but he: ³³ and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, is much more than all whole burnt offerings and sacrifices. ³⁴ And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

paraged the Prophets, and asserted that the Law contained nothing about the Resurrection. They are now confuted out of their own book.

27 He is not the God of the dead. There is much more in this answer than a mere verbal confutation of the Sadducees. The profound truth is implied that personal relations with God, such as are shown by such a statement as *I am the God of Abraham*, are essentially eternal. God cannot change, and man taken into the knowledge and friendship of God has therein the assurance of immortality. This truth runs through the O.T., especially the Psalms (cp. Ps. lxxiii. 23-26). The patriarchs were not dead, but living on in the intermediate state, in personal relationship with God.

28 What commandment is the first of all? The scribe may have wished to involve our Lord in the pedantic disputations of rival Jewish schools, as to the relative importance of various commandments and traditions, e.g. the Sabbath, circumcision, etc.

29 Jesus answered. Again our Lord lifts the question to a higher level, and points the questioner to the great fundamental principles which underlay all the Law (Deut. vi. 4, 5—a text which the scribe would be carrying written on his phylactery—and Lev. xix. 18).

32 Of a truth, Master, thou hast well said. The scribe cannot deny the truth of the answer, and his comment is based on the teaching of the prophets (cp. 1 Sam. xv. 22²; Micah vi. 6-8).

Christ's Own Question to the Scribes.

³⁵ And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son of David? ³⁶ David himself said in the Holy Spirit,

S. Mark xii. The Lord said unto my Lord,

35-7. Sit thou on my right hand,

Till I make thine enemies the footstool of thy feet.

³⁷ David himself calleth him Lord; and whence is he his son? And the common people heard him gladly.

The Great Denunciation of the Teachers of Israel.

¹ Then spake Jesus to the multitudes and to his disciples, saying, ² The scribes and the Pharisees sit on Moses' seat: ³ all things therefore whatsoever they bid you, *these* do and observe: but do not ye after their

35-7 Our Lord, after confounding the different attempts to entangle Him, now Himself turns upon His questioners, especially the Pharisees, as we learn from S. Matthew. His question touches the fundamental problem of His Divinity, as foretold in the O.T. In a psalm (cx.) which admittedly was Messianic, David calls the Messiah "my Lord," and speaks of Him as exalted to Jehovah's right hand as universal conqueror. How is this to be reconciled with His being David's son? (which is true enough, and which Christ does not deny). There is only one answer, that given by the Faith of the Catholic Church, that Jesus is God and David's Lord in His Divine nature, while in His human nature He is David's son. The Pharisees could not answer the question, and they were not in a condition fit to receive the true answer; **the common people** seem to have been nearer the truth than their teachers.

1 Then spake Jesus. It is possible that S. Matthew has here gathered together a number of different sayings of our Lord respecting the "scribes and Pharisees." S. Luke quotes parts of this discourse in a different connection (xi. 39-52), while both he and S. Mark only give three verses of it as spoken on the present occasion in the Temple.

2 The scribes and the Pharisees sit on Moses' seat, etc. Our Lord here recognises the authority of the expounders of the Law. They are the established teachers of the Church of Israel, and as such must receive respect and obedience, except, of course (as we gather from our Lord's other teaching), when they teach traditions contrary to the spirit of the Law. Even a bad ruler must be obeyed when he commands lawful things. Our Lord did not preach rebellion.

works ; for they say, and do not. ⁴ Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders ; but they themselves will not move them with their finger. ⁵ But all their works they do for to be seen of men : for they make broad their phylacteries, and enlarge the borders of *their garments*, ⁶ and love the chief place at feasts, and the chief seats in the synagogues, ⁷ and the salutations in the marketplaces, and to be called of men, Rabbi. ⁸ But be not ye called Rabbi : for one is your teacher, and all ye are brethren. ⁹ And call no man your father on the earth : for one is your Father, which is in heaven. ¹⁰ Neither be ye called masters : for one is your master, *even* the Christ. ¹¹ But he that is greatest among you shall be your servant. ¹² And whosoever shall exalt himself shall be humbled ; and whosoever shall humble himself shall be exalted.

¹³ But woe unto you, scribes and Pharisees, hypocrites ! because ye shut the kingdom of heaven against men : for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

¹⁵ Woe unto you, scribes and Pharisees, hypocrites ! for ye compass sea and land to make one proselyte ; and when he is

4 heavy burdens. The wearisome and vexatious precepts which they added to the Law, or pretended to deduce from the Law, e.g. those respecting the Sabbath.

5 they make broad their phylacteries. The phylactery (lit. "amulet") was a little box of leather, containing texts from the Law (Ex. xiii. 1-16 ; Deut. vi. 4-9, xi. 13-21), written on parchment. These boxes were fastened to the forehead and left arm by the stricter Jews (cp. Deut. vi. 8). The Pharisees wore them of larger size than usual, as a demonstration of piety. The **border** of the garment was the blue fringe ordered by the Law (Num. xv. 38-40), which the Pharisees wore of unusual width.

8 But be not ye called Rabbi. A reverential title applied to any distinguished scribe or teacher of the Law. This and the two following prohibitions can hardly be interpreted with strict literalism. It is not so much the titles themselves as the proud spirit which prompted men to desire them and glory in them, which our Lord is condemning. There may be an allusion to the three Persons of the Trinity. The Holy Ghost is the teacher of the Church and Christ its Master.

15 ye compass sea and land to make one proselyte. The Jews, as a rule, were not eager to make Gentile converts to their religion. There was evidently, however, a tendency to do so in our Lord's time and later, with a view to the glorification of Judaism, and the gaining of the support of wealthy Gentiles. Such a proselyte was the Ethiopian eunuch of Acts viii. The word literally means "one who approaches," i.e. to the Temple to worship. The proselytes are also

become so, ye make him twofold more a son of hell than yourselves.

¹⁶ Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. ¹⁷ Ye fools and blind: for whether is greater, the gold, or the temple that hath sanctified the gold? ¹⁸ And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor. ¹⁹ Ye blind: for whether is greater, the gift, or the altar that sanctifieth the gift? ²⁰ He therefore that sweareth by the altar, sweareth by it, and by all things thereon. ²¹ And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein. ²² And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

²³ Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, judgement, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. ²⁴ Ye blind guides, which strain out the gnat, and swallow the camel.

²⁵ Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. ²⁶ Thou blind Pharisee,

alluded to in N.T. as "those that fear God." The Pharisees apparently scoured the country to make these converts, and taught them only to exaggerate their own pride and hypocrisy.

16-22 This passage describes the various subterfuges by which hypocritical Pharisaism endeavoured to evade the obligation of an oath. Instead of inculcating honour and respect for promises, they taught that only certain *forms* of oaths were binding, and others might be disregarded.

23 anise and cummin. Common spices used in medicine and to give flavourings in cookery. Pharisaic exactness gave tithes to priests and Levites, even of such small things as garden herbs, while they often forgot the great moral duties which underlay the ceremonial law, which both Law and Prophets ought to have shown them were of far greater importance.

not to have left the other undone. This statement is often overlooked. There was nothing to condemn in the scrupulousness of the Pharisee. It was right to give tithe of small things as well as of great, just as it would be wrong to steal even a very small thing. The Pharisee was condemned for giving his whole attention to these small duties and omitting the great ones.

cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

²⁷ Woe unto you, scribes and Pharisees, hypocrites ! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness.

²⁸ Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

²⁹ Woe unto you, scribes and Pharisees, hypocrites ! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, ³⁰ and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. ³¹ Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. ³² Fill ye up then the measure of your fathers. ³³ Ye serpents, ye offspring of vipers, how shall ye escape the judgement of hell ? ³⁴ Therefore, behold, I send unto you prophets, and wise men, and scribes : some of them shall ye kill and crucify ; and some of them shall ye scourge in your synagogues, and persecute from city to city : ³⁵ that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. ³⁶ Verily I say unto you, All these things shall come upon this generation.

³⁷ O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her ! how often would I have gathered thy children together, even as a hen gathereth her

27 ye are like unto whited sepulchres. It was a regular Jewish custom to whitewash graves once a year, to make them conspicuous, and so prevent any strict Jew from becoming ceremonially " defiled " by touching them involuntarily.

29-34 A piece of terrible irony. The Jews affected to deplore the sins of their ancestors in killing the prophets, and imagined they atoned for the sin to some extent by building tombs for these martyrs. Our Lord uses the word **sons** in a double sense. They were not only sons by descent, but sons really in spirit and in character, for they were about to commit similar and worse deeds in killing Himself and those whom He sent forth as the founders of His Church.

35 Zachariah son of Barachiah. Probably the reference is to the murder of Zachariah son of Jehoiada, recorded in 2 Chron. xxiv. 20-2. As the Books of Chronicles came at the end of the Jewish arrangement of the Scriptures, the space between Abel and Zachariah would cover all the sacred history. The expression **son of Barachiah** is a difficulty which has not yet been satisfactorily explained.

37 how often would I have gathered thy children together. This

chickens under her wings, and ye would not! ³⁸ Behold, your house is left unto you desolate. ³⁹ For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

The Widow's Offering.

⁴¹ And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. ⁴² And there came a poor widow, S. Mark xii. 41-4. and she cast in two mites, which make a farthing. ⁴³ And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they which are casting into the treasury: ⁴⁴ for they all did cast in of their superfluity; but she of her want did cast in all that she had, *even* all her living.

solemn retrospect must refer to far more than our Lord's earthly ministry. It includes all the age-long desire of Jehovah to instruct and convert His chosen people (cp. Deut. xxxii. 10, 11). It is therefore a claim by our Lord to be the Jehovah of the O.T.

³⁹ till ye shall say, **Blessed**, etc., i.e. till ye as a nation shall confess my Messiahship (in the words of Ps. cxviii.). It would seem therefore that the conversion of the Jews will herald the Second Advent.

41 the treasury. This was in the Court of the Women. Our Lord had begun to leave the Temple for the last time. The so-called "treasury" was rather a place for collecting alms; thirteen brass chests, with apertures shaped like trumpets, stood there for the worshippers to deposit their offerings for various sacred purposes.

42 two mites. The smallest Jewish coin, two of which made the value of the smallest Roman one, the *quadrans*, the fourth part of an *as*.

43 Verily I say unto you. The incident with our Lord's comment has a double significance. He Himself as the Eternal Justice proclaims the true value of things—the farthing was absolutely *more* in God's eyes than the gifts of the rich. And the widow, like the Greeks who were to meet Him immediately afterwards, was a type, in contrast to the scribes and Pharisees, of the humble and despised who formed the true subjects of Christ's kingdom.

The Coming of the Greeks to Jesus.

²⁰ Now there were certain Greeks among those that went up to worship at the feast : ²¹ these therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. ²² Philip cometh and telleth Andrew : S. John xii. 20-36.
Andrew cometh, and Philip, and they tell Jesus.

²³ And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified. ²⁴ Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone ; but if it die, it beareth much fruit. ²⁵ He that loveth his life loseth it ; and he that hateth his life in this world shall keep it unto life eternal. ²⁶ If any man serve me, let him

20 Now there were certain Greeks. These were not merely Greek-speaking Jews, but Greeks by race, who had evidently become "prose-lytes," and were visiting Jerusalem to keep the Passover. The meeting between them and the disciples would be in the Court of the Gentiles, which our Lord had now reached in His progress towards the Mount of Olives. Their request, whatever the exact motive that prompted it, was typical of the world's desire for the Saviour (just as the visit of the Magi in S. Matt. ii.), and is in sharp contrast with the unbelief of the Jews. Our Lord clearly welcomes their approach and recognises it as a great turning-point. It leads up to the remarkable discourse, the self-revealing, and the prophecy, that follow in *vv.* 23-32.

23 And Jesus answereth them, saying, etc. The leading thought in our Lord's reply is His approaching Death and its value : it is the "glorifying" of the Son of Man (23) ; it is the necessary means by which His work will become fruitful (24) ; it is an example to follow (26) ; it is the judgment of this world and of its prince (31) ; and it will prove the magnet to attract mankind to Himself (32). Our Lord's Death which would seem the very contradiction of His claim to Messiahship and Divinity, and from which His disciples and even He Himself in His human nature shrank, was to prove not the end but the consummation of His work.

24 Verily, verily. The two-fold "Amen" introduces the statement of a *law*, which runs through nature and beyond it—the law of *sacrifice*. Just as the seed must apparently die, before the fruit can be reaped, so man must learn to sacrifice his own individual and temporal life that he may win true life. The identity of this teaching with that given at an earlier period, as recorded by the Synoptists, should be noted (above, p. 130).

26 If any man serve me. This verse is apparently addressed more directly to the Greeks. Here, as elsewhere, would-be followers and enquirers are not unduly encouraged, but frankly told what serving Christ will involve. It is the highway of the Cross which leads to life with Christ and to the honour of the Father.

follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honour. ²⁷ Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. ²⁸ Father, glorify thy name. There came therefore a voice out of heaven, *saying*, I have both glorified it, and will glorify it again. ²⁹ The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him. ³⁰ Jesus answered and said, This voice hath not come for my sake, but for your sakes. ³¹ Now is the judgement of this world: now shall the prince of this world be cast out. ³² And I, if I be lifted up from the earth, will draw all men unto myself. ³³ But this he said, signifying by what manner of death he should die. ³⁴ The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? ³⁵ Jesus therefore said unto them, Yet a little while is the light among you. Walk

27 Now is my soul troubled. These words and the passage which follows illustrate in a remarkable way the mystery of the co-existence of the Divine and the Human natures in our Lord. As man He shrinks in His human soul from the terrible death which is now close at hand, as He did two days later in Gethsemane; as man He prays to the Father, yet as God He proclaims His Divine purpose; and the voice from heaven is more for the encouragement of His followers than for His own.

28-30 a voice out of heaven. This supernatural voice of the Father speaking from heaven should be compared with the similar miracles at the Baptism and the Transfiguration. The different effects it produced are most naturally and graphically described. Only those who were able to receive it could distinguish the words (cp. Acts ix. 7 with xxii. 9).

31 now shall the prince of this world be cast out. Satan had usurped in the world the place that rightly belonged to the Son of God, and had led mankind astray to follow false ideals. His dominion is about to be overthrown by Christ's self-sacrifice on the Cross, which will draw all men to Him, their true Master. The prophecy called forth by the coming of the Greeks is being increasingly fulfilled from age to age (cp. the similar passages S. John iii. 14 and viii. 28).

34 We have heard out of the law, i.e. the O.T. generally, which foretells the eternal reign of the Messiah (Ps. cx. 4; Isa. ix. 7; Ezek. xxxvii. 25). The multitude could not reconcile this with what they rightly understood to be a prediction of Christ's death.

35 Jesus therefore said unto them, etc. He makes no attempt to explain a paradox which will only be made clear to those who are will-

while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth.
³⁶ While ye have the light, believe on the light, that ye may become sons of light.

The Farewell to Unbelieving Israel.

³⁶ These things spake Jesus, and he departed and hid himself from them. ³⁷ But though he had done so many signs before them, yet they believed not on him: ³⁸ that the word of Isaiah the prophet might be fulfilled, which he spake, S. John xii.
36-50.

Lord, who hath believed our report?

And to whom hath the arm of the Lord been revealed?

³⁹ For this cause they could not believe, for that Isaiah said again,

⁴⁰ He hath blinded their eyes, and he hardened their heart;

Lest they should see with their eyes, and perceive with their heart,

And should turn,

And I should heal them.

ing to follow and believe in the light while they have still the opportunity. Such will become **sons of light**—they will have the light in themselves, which will illuminate all mysteries. The **darkness**, which is the other and dreadful alternative, is not intellectual but moral. The Cross can only be understood by those who yield themselves to Christ.

³⁶ he departed and hid himself (marg., *was hidden*). S. John certainly means these words to carry a further meaning than that Jesus now left the Temple and remained in retirement at Bethany till the end. This "departure" was the end of Israel's long probation. They had rejected light and truth, and now the period of "judicial blindness" begins. S. John returns again and again to contemplate and struggle with this mystery of unbelief. He finds it foretold in Scripture both as a fact (*v.* 38) and as an act of Divine justice (*vv.* 39, 40); but he traces its cause to man himself being false to truth (*v.* 43).

³⁸ the word of Isaiah the prophet. Isa. liii. 1. This is the opening of the greatest Messianic picture in the O.T., the description of the *suffering* Servant of the Lord, rejected by those for whose sins he was put to death.

³⁹ For this cause they could not believe, i.e. the obstinate unbelief of Israel had behind it a Divine purpose. It was a judgment; unbelief brought its own reward in the like kind. God blinded their eyes, because they had themselves first shut them (Isa. vi. 10. Cp. p. 114).

⁴¹ These things said Isaiah, because he saw his glory ; and he spake of him. ⁴² Nevertheless even of the rulers many believed on him ; but because of the Pharisees they did not confess *it*, lest they should be put out of the synagogue : ⁴³ for they loved the glory of men more than the glory of God.

⁴⁴ And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. ⁴⁵ And he that beholdeth me beholdeth him that sent me. ⁴⁶ I am come a light into the world, that whosoever believeth on me may not abide in the darkness. ⁴⁷ And if any man hear my sayings, and keep them not, I judge him not : for I came not to judge the world, but to save the world. ⁴⁸ He that rejecteth me, and receiveth not my sayings, hath one that judgeth him : the word that I spake, the same shall judge him in the last day. ⁴⁹ For I spake not from myself ; but the Father which sent me, he hath given me a commandment,

41 because he saw his glory. A very significant statement. The words from Isa. vi. occur in the great passage in which the prophet describes his vision of Jehovah ("I saw the Lord"), and his mission to Israel. It is implied, therefore, in S. John's words that what the prophet actually saw was the glory of the Son before the Incarnation. It is a statement of Christ's Divinity, and it casts light on all the appearances and sayings of God in O.T. The self-revealing Jehovah of O.T. is the Eternal Word (cp. p. 256).

43 for they loved the glory of men. Cp. S. John v. 44. The root of unbelief lies in the *moral* sphere.

44 And Jesus cried and said, etc. This section, vv. 44-50, seems rather out of place here chronologically ; the last word to Israel had already been spoken. Perhaps the Evangelist is here summarising those points in our Lord's previous teaching which seemed to fit the solemn crisis. Israel's rejection of Christ is the rejection of God Himself, whom they might have actually *seen* in Christ ; it is the deliberate choice of darkness rather than light, and it will bring its judgment at the last day not merely from a personal judge, but from the inherent truth of Christ's own **word** (v. 48), which is the word of the Father. It is Truth itself which condemns those who refuse it, and brings eternal life to those who accept it.

49 For I spake not from myself. Here, as in previous discourses, Christ asserts His own oneness with the Father. Although a distinct Divine Person, He is not independent of the Father, but is the Father's Word and Self-revelation.

he hath given me a commandment. Christ in His human nature speaks also of Himself as obedient to the Father. As God He speaks as the Father's Word, as man He speaks as the Father's perfectly obedient servant.

what I should say, and what I should speak. ⁵⁰And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

On the Mount of Olives.

THE GREAT PROPHECY OF THE END:

¹And Jesus went out from the temple, and was going on his way; and his disciples came to him to shew him the buildings of the temple. ²But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. S. Matt.
xxiv. 1-45.

³And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and

This great discourse of our Lord delivered after His final departure from the Temple (cp. S. Mark xiii. and S. Luke xxi.) is full of difficulties, some parts of it (esp. vv. 15-28) referring primarily to the fall of Jerusalem before the Roman armies, other parts to the end of the world and Christ's second coming (esp. vv. 30, 31); while others again might be considered as applicable to both. The fall of Jerusalem which was the visible end of the old dispensation was a type of the end of the world, and the judgment on the Jewish nation an anticipation of the final judgment on all mankind. The two are mysteriously interwoven, as the near future and the far future usually are in the utterances of the prophets. The same predictions and the same difficulties occur in the Revelation (which is the great book of N.T. "prophecy") in a more developed and vivid form.

1 the buildings of the temple. The magnificence and solidity of Herod's Temple moved universal wonder—even in the Romans themselves when they destroyed it. Josephus describes the foundation stones as in some cases 45 feet × 18 × 12. It would, no doubt, be the afternoon when our Lord left the Temple, and the westering sun would be illuminating the magnificent marble colonnades with their gilded roofs and pinnacles.

2 There shall not be left here one stone upon another. The Temple was not only burnt in the sack of Jerusalem (A.D. 70), but the whole of the buildings were demolished by the soldiers of the 10th Legion, left behind by Titus for that purpose.

3 as he sat on the mount of Olives. Our Lord and His disciples leaving the city, crossed the ravine of the Kedron and ascended the opposite slope of the Mount of Olives which commands the great view of the city (see p. 241).

when shall these things be? The three-fold form of the question

what *shall be* the sign of thy coming, and of the end of the world? ⁴And Jesus answered and said unto them, Take heed that no man lead you astray. ⁵For many shall come in my name, saying, I am the Christ; and shall lead many astray. ⁶And ye shall hear of wars and rumours of wars: see that ye be not troubled: for *these things* must needs come to pass; but the end is not yet. ⁷For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and earthquakes in divers places. ⁸But all these things are the beginning of travail. ⁹Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake. ¹⁰And then shall many stumble, and shall deliver up one another, and shall hate one another. ¹¹And many false prophets shall arise, and shall lead many astray. ¹²And because iniquity shall be multiplied, the love of the many shall wax cold. ¹³But he that endureth to the end, the same shall be saved.

perhaps throws some light on the involved nature of the discourse. The disciples could not conceive so great a building as the Temple being thrown down except by the ending of the world, and this they had apparently learned already to associate with their Master's second coming (cp. S. Matt. xiii. 39-41). S. Mark gives the names of the disciples who asked the question—Peter, James, John, and Andrew.

The first part of our Lord's answer (*vv.* 4-14) seems to deal in a general way with events and warnings connected with His Second Advent. The all-important thing is that His Church continue faithful: there will be many deceivers, much to alarm and imperil faith, commotions in the world, cruel persecutions, false teachers, widespread apostasy; Christ's followers must look to themselves rather than be alarmed and curious about the secrets of the future.

8 the beginning of travail, i.e. of the pangs of birth. A new order of things, a new and better world, is slowly coming to birth, and these fears and agonies are part of the struggle which must inevitably accompany the process. This new birth may be that of the conversion of the world to Christianity, or the revelation of "the new heaven and the new earth"; probably both are included in the idea, for both are part of one Divine purpose.

12 the love of the many shall wax cold. It is remarkable that this word "love," which is frequently used in S. John to sum up the practical side of the Christian faith, is used in this place alone in the other Gospels. The order of predictions is significant. Persecution (*v.* 9) is followed by Christian dissension and disunion (*v.* 10); then comes the spread of false doctrine (*v.* 11); a general break-up of the moral restraints, and lastly, a general failure of Christian energy and devotion (*v.* 12).

¹⁴And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

¹⁵When therefore ye see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place (let him that readeth understand), ¹⁶then let them that are in Judæa flee unto the mountains: ¹⁷let him that is on the housetop not go down to take out the things that are in his house: ¹⁸and let him that is in the field not return back to take his cloke. ¹⁹But woe unto them that are with child and to them that give suck in those days! ²⁰And pray ye that your flight be not in the winter, neither on a sabbath: ²¹for then shall be great tribulation, such as

14 And this gospel of the kingdom shall be preached, etc. This is the only clue in the passage to the actual time of the Second Advent. The whole inhabited earth, and every nation, must first have had its opportunity of hearing and believing the Gospel.

15 When therefore ye see the abomination of desolation. At this point the discourse turns more directly to the fall of Jerusalem, which one at least of His hearers would live to see. Terrible though this event will be, it must not lead astray the faithful Christian, nor make him imagine that the actual Second Advent of Christ has come. This seems to be the meaning of the connecting **therefore**.

the abomination, etc. From Dan. ix. 27. The exact meaning is disputed; but it seems to refer to some terrible desecration of the Temple (the original prediction referred to the pollution of the Temple by Antiochus Epiphanes). It has been often explained of the Roman armies, and their eagle standards, idolatrous emblems to the Jews. S. Luke, as often, gives the apparent sense, rather than the exact reproduction of our Lord's words, "When ye see Jerusalem compassed with armies," etc.

let him that readeth understand. Probably a parenthetical note of the Evangelist himself.

16 flee unto the mountains. This warning was remembered by the Christian Church in Jerusalem. During a lull in the final siege, its members escaped from the doomed city to Pella, a town some sixty miles away among the mountains of Gilead, beyond the Jordan.

21 then shall be great tribulation. Contemporary history shows that the sufferings of the Jews during and after the great siege were beyond all parallel. Internal warfare between different factions, famine and disease, all added to the horror. It is said that more than a million perished in the siege itself, and ninety-seven thousand were taken captive. The Colosseum at Rome was built by the labour of these wretched prisoners. (Cp. Josephus, *Bell. Jud.*, vi. 9, 3, and S. Luke's account, xxi. 24.)

hath not been from the beginning of the world until now, no, nor ever shall be. ²² And except those days had been shortened, no flesh would have been saved : but for the elect's sake those days shall be shortened. ²³ Then if any man shall say unto you, Lo, here is Christ, or, Here ; believe *it* not. ²⁴ For there shall arise false Christs, and false prophets, and shall shew great signs and wonders ; so as to lead astray, if possible, even the elect. ²⁵ Behold, I have told you beforehand. ²⁶ If therefore they shall say unto you, Behold, he is in the wilderness ; go not forth : Behold, he is in the inner chambers ; believe *it* not. ²⁷ For as the lightning cometh forth from the east, and is seen even unto the west ; so shall be the coming of the Son of man. ²⁸ Wheresoever the carcase is, there will the eagles be gathered together.

²⁹ But immediately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the

22 for the elect's sake those days shall be shortened. For the sake both of existing Christians, and of those also among the Jews who survived the siege and might afterwards be converted, God mercifully shortened the duration of the siege, which lasted only five months. **The elect** is the usual Scriptural name for those who are called into the Church.

23 Lo, here is Christ, etc. The predictions of *vv.* 24-6 were actually fulfilled during the siege ; but the prophecy seems here to be taking again a wider view, and the Christian Church generally is being warned to the end of time against impostors and impositions concerning Christ's Second Advent. Christ can have no rival, and when He does come there can be no doubt about it. It will be as clear and sudden as the lightning.

28 Wheresoever the carcase is. Given by S. Luke (xvii. 37) in another connection. The most probable meaning here is simply that Christians will know *instinctively*, by spiritual discernment, when Christ Himself is at hand.

29 But immediately, after the tribulation of those days. This is a difficult passage. It seems from S. Matthew's account as if the end of the world would follow closely on the sufferings connected with the fall of Jerusalem. The other Synoptists record our Lord's words somewhat differently, and S. Luke seems to suggest a long intervening period, "until the times of the Gentiles be fulfilled" (xxi. 24). But what is "immediate" in God's eyes may seem to man a very long time ; and perhaps what the word **immediately** implies is that no event of similar importance will come between the fall of Jerusalem and the end of the world. Each ends an epoch, the former typifies and directly prepares for the latter.

the sun shall be darkened, etc. It is uncertain whether these

stars shall fall from heaven, and the powers of the heavens shall be shaken : ³⁰ and then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. ³¹ And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

³² Now from the fig tree learn her parable : when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh ; ³³ even so ye also, when ye see all these things, know ye that he is nigh, *even* at the doors. ³⁴ Verily I say unto you, This generation shall not pass away, till all these things be accomplished. ³⁵ Heaven and earth shall pass away, but my words shall not pass away. ³⁶ But of that day and hour knoweth

signs in the heaven are to be understood literally or figuratively. The same portents are foretold both in O.T. prophecy and in the Revelation (viii. 12). In any case a terrible time of general uncertainty and calamity is foretold as the preliminary of the end of this world.

30 the sign of the Son of man. This mysterious expression is recorded only by S. Matthew. Christian interpreters have naturally assumed that it refers to the Cross ; and it has often been believed that the appearance in the sky of a new constellation in that shape will be the immediate forerunner of the End. For this coming of the Son of Man cp. Zech. xii. 10 and Rev. i. 7, also our Lord's own words at His trial (p. 309).

32 Now from the fig tree learn her parable. The fig tree, like all natural objects, has **her parable**, the lesson which she is designed by God to teach to those who are willing to learn it. Things which appear sudden and unexpected to the world have really been in preparation long before. The signs have already been noticed by those who have eyes to see them. A further meaning of the parable is perhaps this. The barren fig tree (p. 242) would be fresh in the disciples' memory, a type of apostate Israel. The budding fig tree may be a type of penitent Israel, whose conversion will immediately precede the Second Advent.

34-5 This generation shall not pass, etc. This expression can be understood literally only in so far as the passage refers to the Fall of Jerusalem. That a wider meaning is implicit is seen in the solemn words of vv. 35 and 36, which look on through a future whose horizon is still wrapt in mystery. The time of the end is unrevealed ; but the revelation given by Christ can never be superseded, however far away the end may be. His claim could only be made by one who was conscious of Divinity. In any human teacher such words would be inconceivable arrogance.

36 But of that day and hour knoweth no one, etc. The Divine

no one, not even the angels of heaven, neither the Son, but the Father only. ³⁷And as *were* the days of Noah, so shall be the coming of the Son of man. ³⁸For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, ³⁹and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man. ⁴⁰Then shall two men be in the field; one is taken, and one is left: ⁴¹two women *shall be* grinding at the mill; one is taken, and one is left. ⁴²Watch therefore: for ye know not on what day your Lord cometh. ⁴³But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. ⁴⁴Therefore be ye also ready: for in an hour that ye think not the Son of man cometh.

³⁴*It is as when* a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. ³⁵Watch S. Mark xiii. therefore: for ye know not when the lord of the 34-7. house cometh, whether at even, or at midnight, or at cockcrow, or in the morning; ³⁶lest coming suddenly he find you sleeping. ³⁷And what I say unto you I say unto all, Watch.

knowledge shown in the previous verses is limited (as far as our Lord's immediate purpose is concerned) by His human nature. As God He knows the end; but as *man* He does not know it; it is not one of the things which were within His purpose to reveal to man, when He became incarnate. This statement ought to be enough to check any reverent enquirer from trying to calculate or foretell the date of the end of the world. Nor ought this one statement of human ignorance to be used to discredit any other of our Lord's words. We believe His word when He states His ignorance; we believe also what He affirms as facts within His knowledge.

39 took them all away. The great catastrophe which will end this world will be universal, but in another sense it will not affect all alike. A separation exists under the surface of human life; between those who are "being saved and those who are perishing" (2 Cor. ii. 15). At present they live and work side by side, like labourers in the field or women grinding at a hand-mill. But in the great Day **one is taken, and one is left.** S. Matthew gives as the conclusion of this discourse the passage already commented on (p. 192) from S. Luke xii. 39, 40. S. Mark's conclusion is even more solemn, vivid, and universal in its application.

The Three Last Parables.

THE JUDGMENT OF THE CHURCH, OF HER MINISTERS,
AND OF ALL MANKIND.

¹ Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. ² And five of them were foolish, and five were wise. ³ For the foolish, when they took their lamps, took no oil with them: ⁴ but the wise took oil in their vessels with their lamps. ⁵ Now while the bridegroom tarried, they all slumbered and slept. ⁶ But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. ⁷ Then all those virgins arose, and trimmed their lamps. ⁸ And the foolish said unto the wise, Give us of your oil; for our lamps are going out. ⁹ But the wise answered, saying, Peradventure there will not be enough for

S. Matt. xxv.
1-46.

1-13 The Parable of the Wise and Foolish Virgins. Our Lord is clearly describing the condition of the Church at His Second Coming; **then** refers to that time, as the original shows. It is difficult to interpret the details of the parable, and not necessary; the general meaning is plain.

1 ten virgins, which took their lamps, etc. The imagery is that of an Oriental wedding, which usually took place at night. The virgins are waiting to accompany the bridegroom's festal procession, as he brings home the bride, and carry lamps or torches (the latter is probably the meaning here) for that purpose. To keep the torches burning brightly, a supply of oil had to be carried in a vessel. See Trench, *Notes on the Parables*, on this passage.

5 they all slumbered and slept. It is uncertain whether this is a pictorial detail, or whether we are to deduce from it that at the Second Advent the whole Church, though in a sense waiting, will be inactive and to some extent unready. Another interpretation is the universal sleep of death.

8 Give us of your oil. Oil in Scripture is a usual symbol of the Holy Spirit and His gifts and fruits, especially charity. These are personal, gained by individual prayer and effort, and cannot be communicated to another. The wise virgins, therefore, are those Christians who have laboured to use the grace given by the Holy Spirit, and possess some of the practical fruits of grace. The foolish virgins who have a torch but no oil are those who have been content with a mere outward profession of faith.

9 not be enough for us and you. It is no failure in charity that makes the wise answer in this way. To share the oil would have meant that *all* the torches would have gone out before the time. There was only enough to keep the five burning.

us and you: go ye rather to them that sell, and buy for yourselves. ¹⁰And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. ¹¹Afterward come also the other virgins, saying, Lord, Lord, open to us. ¹²But he answered and said, Verily I say unto you, I know you not. ¹³Watch therefore, for ye know not the day nor the hour.

¹⁴For *it is* as *when* a man, going into another country, called his own servants, and delivered unto them his goods. ¹⁵And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. ¹⁶Straightway he that received the five talents went and traded with them, and made other five talents. ¹⁷In like manner he

9 go ye rather to them that sell. If we are to venture on any spiritual interpretation of details, **them that sell** may refer to the ministers and means of grace in the Church. Even at the last hour repentance *may* win salvation.

10 and the door was shut. This, with the equally solemn words of *v. 12 I know you not*, is one of those brief pregnant phrases of Scripture which suggest so much, though they say but little, concerning the final issues of human life. Cp. S. Matt. vii. 23, where a similar sentence is pronounced against the hypocrite. Here the prominent thought is that of sins of omission.

14-30 The Parable of the Talents. This parable returns to the thought of the responsible servants waiting for their master's return, with which the discourse on the End had closed (p. 266). The application seems in both cases to be (primarily at least) to the apostles and their successors, the officers and ministers of the Church.

The parable is largely a repetition of that of the Pounds, recorded by S. Luke as spoken to the multitude a few days before (see notes, pp. 231-3). The idea of this present parable is, however, somewhat different, and there is no reason to doubt that the two are distinct. In the former, all receive the same trust, here each individual receives a different charge, **according to his several ability**. In one case the responsibility is for those gifts and privileges which are given to all alike in the Church, though all do not make equal use of them; in the other for those gifts which vary with the individual.

15 five talents. The "talent" is, of course, literally a sum of money (p. 161); but the obvious meaning of the parable has caused the word to be quite generally used in English for any mental or spiritual endowment. We may understand the talents of the parable to mean either office in the Church or natural gifts which are to be sanctified and used for Christ, e.g. eloquence, wealth, rank; or, again, such distinctly spiritual gifts as those described by S. Paul (1 Cor. xii., xiii.).

also that *received* the two gained other two. ¹⁸ But he that received the one went away and digged in the earth, and hid his lord's money. ¹⁹ Now after a long time the lord of those servants cometh, and maketh a reckoning with them. ²⁰ And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. ²¹ His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. ²² And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. ²³ His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. ²⁴ And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: ²⁵ and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. ²⁶ But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; ²⁷ thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back my own with interest. ²⁸ Take ye away therefore the talent from him, and give it unto him that hath the ten talents. ²⁹ For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. ³⁰ And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth.

³¹ But when the Son of man shall come in his glory, and all the

31-46 **Parable of the Sheep and the Goats.** This remarkable passage is scarcely a parable. It is rather a picture of the Last Judgment described in parabolic form. The following points especially should be noted: (1) it is a description of the judgment of the whole world; the heathen, **all the nations**, those who have not known Christ, seem to be the primary objects of this judgment, though doubtless it will include the Church also. (2) It is Christ's most startling claim in the Synoptical Gospels to be **the King** (v. 34) and Judge of mankind. (3) Though the standard of judgment is moral, rather than doctrinal, the service of Christ Himself, conscious or unconscious, is made the ultimate test of human conduct. Thus *doctrine*, the faith that Christ is God, really underlies the moral and practical teaching of the passage.

angels with him, then shall he sit on the throne of his glory : ³²and before him shall be gathered all the nations : and he shall separate them one from another, as the shepherd separateth the sheep from the goats : ³³and he shall set the sheep on his right hand, but the goats on the left. ³⁴Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : ³⁵for I was an hungred, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in ; ³⁶naked, and ye clothed me : I was sick, and ye visited me ; I was in prison, and ye came unto me. ³⁷Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee ? or athirst, and gave thee drink ? ³⁸And when saw we thee a stranger, and took thee in ? or naked, and clothed thee ? ³⁹And when saw we thee sick, or in prison, and came unto thee ? ⁴⁰And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me. ⁴¹Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels : ⁴²for I was an hungred, and ye gave me no meat : I was thirsty, and ye gave me no drink : ⁴³I was a stranger, and ye took me not in ; naked, and ye clothed me not ; sick, and in prison, and ye visited me not. ⁴⁴Then shall they also

³¹ **in his glory.** Although Christ is spoken of as **Son of man**, He comes **in his glory**, a phrase appropriate only to Divinity, and still further emphasised by the words that follow.

³⁷ **Lord, when saw we thee,** etc. The question implies that those who ask it are the righteous heathen, who followed conscience, and, without knowing Christ, did the works of Christians (cp. Rom. ii. 12-16).

⁴¹ **Depart from me, ye cursed,** etc. This verse should be contrasted with v. 34. The **cursed** are not spoken of as cursed "of the Father," for blessing and election to eternal life are the eternal purpose of the Father, rather than reprobation and cursing, which men bring on themselves by their own act. And while the kingdom was prepared for the righteous, the **eternal fire** was not prepared for the wicked, but **for the devil and his angels**, whose doom has been deliberately chosen by the wicked, instead of the kingdom which they might have enjoyed.

^{43, 44} The sin of those rejected is rather omission than commission, like that for which the rich man was condemned to torments (p. 210). They had the same opportunities for love and self-sacrifice as the righteous, but chose to live for themselves.

answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? ⁴⁵ Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. ⁴⁶ And these shall go away into eternal punishment: but the righteous into eternal life.

Preparation for the Passover.

¹ Now the feast of unleavened bread drew nigh, which is called the Passover. ² And the chief priests and the scribes sought how they might put him to death; for they feared the people. S. Luke xxii. 1-2.

¹⁴ Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, and said, ¹⁵ What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver. ¹⁶ And from that time he sought opportunity to deliver him *unto them*. S. Matt. xxvi. 14-16.

46 eternal punishment. The witness of this passage to the fact of the eternal punishment of the lost is too clear to be evaded. The same word is used to describe the apparent unendingness of punishment and of life. It is true that this word need not necessarily mean "everlasting," but only of age-long and undefined duration; nevertheless, no hint of any difference between the two states can be seen, as far as the adjective describing them goes. The only gleam of hope is perhaps in the word for **punishment**, which is an unusual one, and certainly means chastisement with the idea of correction and reformation rather than *merely* penal suffering. But further than this we cannot go. We can only believe that Hell, whatever its nature and duration, is the creation of perfect justice and perfect love.

"To rear me was the task of power divine,
Supremest wisdom, and primeval love.
All hope abandon, ye who enter here."—DANTE, *Inf.*, iii.

2 they feared the people. They were, no doubt, especially afraid of arousing a tumult among the many followers of Jesus, who would be coming up from Galilee to keep the feast. At the same time they were anxious to put Him to death at once, lest His popularity should be more increased by the public appearance at the Passover.

15 thirty pieces of silver. A singularly small sum. Thirty shekels would be worth about £12 at the highest computation. It was the compensation paid under the Law for the loss of a slave (Exod. xxi. 32).

⁷And the day of unleavened bread came, on which the passover must be sacrificed. ⁸And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat. S. Luke xxii. ⁹And they said unto him, Where wilt thou that we 7-13. make ready? ¹⁰And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth. ¹¹And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? ¹²And he will shew you a large upper room furnished: there make ready. ¹³And they went, and found as he had said unto them: and they made ready the passover.

7 the day of unleavened bread. Thursday, the 14th of Nisan. On the evening before (counted as the beginning of that day) all leaven would have been searched for and put away out of the houses. The paschal lamb would be slain at the time of the evening sacrifice, each Jewish household bringing their lamb to the Temple for that purpose. See, however, note pp. 275-6. It is doubtful, in any case, whether our Lord and His disciples had a lamb at all. They were probably already excommunicated, and could not have been able to procure one.

10 a man bearing a pitcher of water. No doubt this man and his master were secret disciples; perhaps the house was that of John Mark (the Evangelist) and his mother Mary, which was afterwards one of the chief Christian meeting-places (cp. Acts xii. 12).

12 furnished, i.e. provided with large tables, and cushioned seats for the guests to recline on.

VII

THE LAST SUPPER

*Come, eat ye of my bread,
And drink of the wine which I have mingled.*—Prov. ix. 5.

By birth their Fellow-man was He ;
Their meat, when sitting at the Board ;
He died, their Ransomer to be ;
He ever lives, their great Reward.

S. THOMAS AQUINAS.

VII. THE LAST SUPPER

The Strife of the Apostles and Christ's Humility.

¹⁴And when the hour was come, he sat down, and the apostles with him. ¹⁵And he said unto them, With desire I have desired to eat this passover with you before I suffer: ¹⁶for I say unto

14 the hour. The usual time for beginning the Passover supper was towards sunset. But more is meant by the Evangelist's words than a mere note of time. It was the hour for which our Lord's life and all the ages had been preparing.

he sat down. The ancient ritual as prescribed in the Law had long been modified. Among other changes, the Passover was eaten sitting or reclining, instead of standing with staff in hand and shoes on one's feet.

15 With desire I have desired to eat this passover. The Hebraism, which S. Luke reproduces, means, "with earnest desire." Hebrew uses reduplications to express great emphasis. The question as to what exactly this "passover" was which our Lord now partakes of with His disciples is a very difficult one. Most scholars, influenced by S. John's statements (xiii. 1, xviii. 28, xix. 14), consider that it was not the usual Passover, but an anticipation of it, without a lamb, partaken of a day earlier than the usual time. Thus our Lord would suffer death on "the Preparation," and about the same hour as the paschal lambs were actually being sacrificed in the Temple. The Synoptists, however, speak of the meal as the Passover, and our Lord Himself seems to regard it as such. It seems, as far as can be gathered from the narratives, to have followed the usual order of ceremonial, which was as follows:—

(i) A *first cup* (the "cup of consecration") of mixed wine and water (see v. 17), followed by washing of hands (to which our Lord added the washing of the disciples' feet).

(ii) The first eating of pieces of *unleavened cakes* and bitter herbs dipped in sauce (cp. the sop given to Judas).

(iii) The *second cup*, accompanied by the *Haggadah* or "shewing forth," the commemoration by the celebrant, in answer to a question by one of the company, of the events of the deliverance of Israel from Egypt (Ps. cxiii. and cxiv. were sung).

(iv) The *partaking of the paschal lamb*, with unleavened cakes

you, I will not eat it, until it be fulfilled in the kingdom of God.
 S. Luke xxii. ¹⁷And he received a cup, and when he had given
 14-18. thanks, he said, Take this, and divide it among
 yourselves: ¹⁸for I say unto you, I will not drink from
 henceforth of the fruit of the vine, until the kingdom of God
 shall come.

²⁴And there arose also a contention among them, which of them
 is accounted to be greatest. ²⁵And he said unto them,
 S. Luke xxii. The kings of the Gentiles have lordship over them;
 24-30. and they that have authority over them are called

and bitter herbs. Probably for this our Lord substituted the institution of the Eucharist. Breaking and dividing one of the unleavened cakes, He makes it by His word His own flesh, in a sacrament, thus giving for food the reality, instead of the type.

(v) The *third cup* (the "cup of blessing"), which is the one probably that our Lord converted into the Cup of the Eucharist.

(vi) The *fourth cup* (the "cup of joy"), followed by the remainder of the Hallel, Ps. cxv.-cxviii. (cp. the "hymn" sung before going to the Mount of Olives).

16 until it be fulfilled. This, as well as the saying in *v.* 18, seems to mean that the old dispensation is now being ended, and that its typical Passover is about to be "fulfilled" (filled full of meaning) by the institution of the Eucharist and the establishment of the Christian Church in place of the Jewish.

18 I will not drink from henceforth of the fruit of the vine. The difficulty of these mysterious words is increased by the fact that SS. Matthew and Mark place them in connection with the Cup of the Eucharist. S. Luke's order, however, is usually the more exact, and he places them after the first cup ("of consecration"). "The fruit of the vine" is a phrase that actually occurred in the ritual for the blessing of this cup. Whatever be the exact meaning, our Lord is clearly announcing the near approach of the kingdom of God. Some suppose that He is foretelling His "eating and drinking" with His disciples after the Resurrection (Acts x. 41).

24 And there arose also a contention. This seems to have taken place in connection with the seating of the company at the table. The language used about the coming of the kingdom awakens the old rivalries. The most honourable position at the tables would be immediately on the left of the president. It seems probable that Judas claimed and got this, S. John being on the other side of our Lord.

25-7 A very similar rebuke to that given on an earlier occasion (S. Matt. xx. 25-8).

Benefactors. ²⁶ But ye *shall* not *be* so : but he that is the greater among you, let him become as the younger ; and he that is chief, as he that doth serve. ²⁷ For whether is greater, he that sitteth at meat, or he that serveth ? is not he that sitteth at meat ? but I am in the midst of you as he that serveth. ²⁸ But ye are they which have continued with me in my temptations ; ²⁹ and I appoint unto you a kingdom, even as my Father appointed unto me, ³⁰ that ye may eat and drink at my table in my kingdom ; and ye shall sit on thrones judging the twelve tribes of Israel.

¹ . . . Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. S. John xiii. ² And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, ³ *Jesus*, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, ⁴ riseth from supper, and layeth aside his garments ; and he took a towel, and girded himself. ⁵ Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. ⁶ So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet ? 1-20.

25 Benefactors. "Euergetes" = Benefactor was a semi-official title often given to Eastern kings at this period. Our Lord seems to imply that the title would belong rightly to humble service of one's brethren, rather than to lording it over them as "greatest."

28 my temptations. To be understood in the general sense of sufferings and trials, as well as the direct assaults of Satan. There is a reward, a dignity, a kingdom for the Twelve, but it is the reward of continuing stedfastly with Christ in His sufferings ; no doubt the words are prophetic as well as retrospective. Christ's "temptations" endure through all time.

29 I appoint. A clear statement of the continuity of the office of the apostles and their successors with that of Christ Himself (cp. below, p. 279).

30 judging the twelve tribes of Israel (cp. note, p. 226).

1 Jesus knowing, etc. The Evangelist S. John, from his own personal knowledge of the Lord, is careful to point out, as he begins the account of the Passion, that not only was it known beforehand by Christ, but that He entered upon it with the full consciousness of His Divine mission and of His own Divine nature. This earthly life was but an incident, as it were, in the eternal existence of the Son of God.

⁷ Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. ⁸ Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. ⁹ Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. ¹⁰ Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. ¹¹ For he knew him that should betray him; therefore said he, Ye are not all clean.

¹² So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you? ¹³ Ye call me, Master, and, Lord: and ye say well; for so I am. ¹⁴ If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. ¹⁵ For I have given you an example, that ye also should do as I have done to you. ¹⁶ Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. ¹⁷ If ye know these things, blessed are ye if ye do them. ¹⁸ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth my bread lifted up his heel against me. ¹⁹ From henceforth I tell you before it come

8, 9 **Thou shalt never wash my feet**, etc. The Lord was performing the work which would fall naturally to a lower servant. S. Peter, with his habitual impulsive generosity, first refuses the service, and then, realising something of its significance, asks for a still fuller measure of the Lord's self-sacrificing love.

10 **He that is bathed**, etc. These words bring out more fully the symbolical character of our Lord's act. "He that is bathed," i.e. who has received the complete washing of forgiveness, does not need to have that repeated, but he does need some lesser washing for his constant sins of infirmity and ignorance. Baptism cannot be repeated, but the Christian needs daily forgiveness for the stains contracted during his walk through life, if he is still to "have part with" Christ.

14 **ye also ought to wash one another's feet**. The expression is figurative. Humility and self-effacement for the sake of one's brethren must be a mark of the official of Christ's kingdom, rather than striving for greatness. But the ancient ceremonial of the Church should be noted, in which kings and bishops and high personages actually washed the feet of poor and aged persons on Maundy Thursday. The ceremony lasted to the eighteenth century in England, and is still performed in Roman Catholic countries.

18 **that the scripture may be fulfilled**. Ps. xli. 9. The metaphor is derived from an animal kicking at those who feed him.

to pass, that, when it is come to pass, ye may believe that I am *he*. ²⁰ Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

The Departure of the Traitor and the New Commandment.

²¹ When Jesus had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. ²² The disciples looked one on another, doubting of whom he spake. S. John xiii. 21-2.

²² And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord? ²³ And he answered and said, He that dipped his hand with me in the dish, the same shall betray me. ²⁴ The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born. ²⁵ And Judas, which betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said. S. Matt. xxvi. 22-5.

²³ There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. ²⁴ Simon Peter therefore beckoneth

20 Verily, verily, etc. This solemn declaration of the dignity of the apostles seems to correspond to the promises recorded by S. Luke (see above). It is probably spoken here to emphasise the truth that treachery and failure like that of Judas cannot interfere with the authority of Christ's ministers, and must not cause anyone to doubt it.

23 And he answered and said, etc. It is evident from S. John's account (see below) that, whether these words were spoken to all or not, it was only to S. John that their meaning was disclosed. Similarly the answer to Judas (v. 25) must have been either whispered or not understood by the others.

24 The Son of man goeth, even as it is written. Alluding to the different prophecies, especially in the psalms, of the treachery of friends against the Messiah. One such passage had already been quoted (p. 278). It is very noteworthy how full our Lord's thoughts, during His Passion, are of the words and predictions of the O.T.

23 reclining in Jesus' bosom. Alluding to the custom, adopted from Greeks and Romans, of reclining on a couch at table, supported by the left arm. Being on the Lord's right, S. John would be reclining towards Him, not actually lying on His breast, as the old pictures represent him.

to him, and saith unto him, Tell *us* who it is of whom he speaketh.

²⁵ He leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it? ²⁶ Jesus therefore answereth, He S. John xiii. it is, for whom I shall dip the sop, and give it him. 23-35.

So when he had dipped the sop, he taketh and giveth it to Judas, *the son* of Simon Iscariot. ²⁷ And after the sop, then entered Satan into him. Jesus therefore saith unto him, That thou doest, do quickly. ²⁸ Now no man at the table knew for what intent he spake this unto him. ²⁹ For some thought, because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor. ³⁰ He then having received the sop went out straightway: and it was night.

³¹ When therefore he was gone out, Jesus saith, Now is the Son of man glorified, and God is glorified in him; ³² and God shall glorify him in himself, and straightway shall he glorify him.

25 He leaning back. A very graphic touch of personal reminiscence. S. John would not need to change his position much to whisper to our Lord. **As he was**, he leaned a little further *leftwards*, and so spoke without the others hearing.

26 So when he had dipped the sop. This was probably a piece of the unleavened bread, dipped in the sauce (see above, p. 275). It was a common action of friendship at a feast, and would be appropriate at the Passover; it would therefore not attract any special notice on this occasion; its dreadful significance would be known only to S. John. This **sop** must not be confused with the Eucharist. It seems more probable that this was not instituted until after Judas had departed. though opinions differ.

27 then entered Satan into him. What might have been his last chance of repentance—the knowledge that his treachery was known to Christ—turns him to desperation. Satan takes full possession of his will.

30 and it was night. Darkness, in S. John's Gospel, is always a symbol of evil. Cp. S. Augustine's great comment, "Et ipse qui exivit, erat nox" ("He, too, who went out, was night").

31 Now is the Son of man glorified. The departure of Judas is the turning-point which makes the Passion inevitable. Our Lord recognises it as the beginning of His triumph, and He can now give His faithful ones the New Commandment, and (probably) at this point also He institutes the Eucharist.

32 God shall glorify him in himself, i.e. the Son of man will not be glorified as a mere man, distinct from God, but as a Divine Person in union with the Father, who has "taken the manhood into God."

³³ Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you. ³⁴ A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. ³⁵ By this shall all men know that ye are my disciples, if ye have love one to another.

The Institution of the Eucharist.

¹⁹ And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me. S. Luke xxii. 19, 20.
²⁰ And the cup in like manner after supper, saying,

33 as I said unto the Jews. S. John viii. 21 (p. 173).

34 A new commandment. (Cp. 1 S. John ii. 7, 8.) The commandment to love one's neighbour as oneself had already been given (Lev. xix. 18). The "newness" of Christ's commandment consists in its new standard and motive. Christians are to love one another *as* Christ has loved, and *because* He has so loved. No higher love is possible than Christ's (see above, xiii. 1), "unto the end" or "to the uttermost." This command (*mandatum*) has given the ancient name *Maundy* Thursday to the day before Good Friday.

19 This is my body. These mysterious words should be connected with the language used by our Lord a year before in the great discourse on His flesh as the Bread of Life (S. John vi., p. 136), a discourse which was a stumbling-block to many, and which our Lord made no attempt to simplify or explain away. We have no right to evade the literal meaning of His words either there or here. They are much more than a mere figure of speech. The Church has always understood that our Lord, by His creative word, made the bread to become "His flesh for the life of the world." S. Paul in 1 Cor. xi. 29 accuses those who partook of the Eucharist as if it were ordinary food of "not discerning the Body."

this do in remembrance of me. Both the words **do** and **remembrance** would have sacrificial associations to those who heard them. The first was a regular word for offering or celebrating the Passover and other sacrifices; and the second is used in O.T. (in LXX. version) to express an outward, objective memorial before God, not merely an inward act of remembrance (cp. Lev. xxiv. 7 and Numb. x. 10). There was probably no lamb at this last Supper, and in any case it seems clear that the Lord was substituting for the Passover and the O.T. sacrifices this new ordinance the Eucharist, in which His Church might not only partake of His flesh sacramentally but offer it as a sacrificial memorial before the Father.

This cup is the new covenant in my blood, *even* that which is poured out for you.

S. Matt. Drink ye all of it; ²⁸for this is my blood of the
xxvi. 27, 28. covenant, which is shed for many unto remission
of sins.

Warnings.

³¹Then saith Jesus unto them, All ye shall be offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. ³²But

S. Matt. after I am raised up, I will go before you into Galilee.
xxvi. 31-4.

³³But Peter answered and said unto him, If all shall be offended in thee, I will never be offended. ³⁴Jesus said unto him, . . .

³¹Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: ³²but I made supplication for thee, S. Luke
xxii. 31-3. that thy faith fail not: and do thou, when once thou hast turned again, stablish thy brethren. ³³And he

20 the new covenant in my blood. Cp. the more vivid form given by S. Matthew. The allusion is clearly to Exod. xxiv. 8 and Jer. xxxi. 31. Our Lord is inaugurating that new Covenant between God and man foretold by the prophet, which would be sealed by His own Blood, and carry with it the forgiveness of man's sins, which the old Covenant could not do (cp. Heb. ix. and xiii. 20). The atoning value of our Lord's death is here clearly set forth, and the fact that we share in it by partaking of the Eucharist. 1 Cor. xi. 23-34 should be carefully compared.

31 All ye shall be offended, i.e. made to stumble. Their faith was not sufficient to stand firm when our Lord was betrayed and captured. They stumbled as it were into the snare which Satan had laid for them, and forsook Him.

it is written. (Zech. xiii. 7.) The original is obscure, but seems to refer literally to the overthrow of the line of David at the Captivity. A greater fulfilment is now to be seen in the blow which is about to fall on the true Son of David, the great Shepherd of the sheep.

32 I will go before you. Carrying on still the metaphor of the shepherd (cp. p. 181, above).

31 Satan asked to have you. The **you** is plural and refers to all the disciples. Satan was eager to tempt them all, and sift out the chaff from among them, as he had already sifted Judas. Cp. the expression applied to Satan, "the accuser of the brethren" (Rev. xii. 10), Diabolos = slanderer. For the metaphor of "sifting," cp. Amos ix. 9.

32 stablish thy brethren. Cp. the charge given to S. Peter after his repentance, and the prominent part he took in the beginnings of the Church (Acts i.-xii.).

said unto him, Lord, with thee I am ready to go both to prison and to death.

³⁰ And Jesus saith unto him, Verily I say unto thee, that thou to-day, *even* this night, before the cock crow twice, shalt deny me thrice. ³¹ But he spake exceeding vehemently, S. Mark xiv. 30, 31. If I must die with thee, I will not deny thee. And in like manner also said they all.

³⁵ And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing. ³⁶ And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet: and he that hath none, let him sell his cloke, S. Luke xxii. 35-8. and buy a sword. ³⁷ For I say unto you, that this which is written must be fulfilled in me, And he was reckoned with transgressors: for that which concerned me hath fulfilment. ³⁸ And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

The Great Discourse of Consolation.

(1) THE PROMISE OF THE COMFORTER.

¹ Let not your heart be troubled: ye believe in God, believe also in me. ² In my Father's house are many mansions; if it were

36 he that hath a purse, let him take it, etc. This is a vivid way of saying that henceforth the disciples must prepare for hardship and persecution. Their master was to be taken from them and they will be left to face a hostile world. They must make every preparation, though the fact that they had "lacked nothing" before is a comfort for the future.

38 here are two swords. They understand his words too literally; His reply seems to be a sad irony.

(1) This first section of our Lord's great farewell discourse to His disciples was apparently spoken while still in the upper room, before they went out towards the Mount of Olives. It is mainly concerned with the great trouble of the disciples awakened by our Lord's warning that He was about to leave them. It deals (1) with the problem of His departure, its purpose, and the way by which they might rejoin Him (*vv.* 1-14 and 27-31); (2) with the problem, evidently much in their minds, as to His manifestation to the world, which seemed to be rendered impossible by His departure (*vv.* 19-24); (3) with the coming of the Comforter, in which lies the answer to their difficulties caused by His departure (*vv.* 15-18 and 25-26).

2 many mansions. More literally "abiding places"; the word is

not so, I would have told you ; for I go to prepare a place for you. ³And if I go and prepare a place for you, I come again, and will receive you unto myself ; that where I am, *there* ye S. John xiv. may be also. ⁴And whither I go, ye know the way. ⁵Thomas saith unto him, Lord, we know not whither thou goest ; how know we the way ? ⁶Jesus saith unto him, I am the way, and the truth, and the life : no one cometh unto the Father, but by me. ⁷If ye had known me, ye would have known my Father also : from henceforth ye know him, and have seen him. ⁸Philip saith unto him, Lord, shew us the Father, and it sufficeth us. ⁹Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip ? he that hath seen me hath seen the Father ; how sayest thou, Shew us the Father ? ¹⁰Believest thou not that I am in the Father, and the Father in me ? the words that I say unto you I speak not from myself : but the

used for the tarrying places on a journey, from whence it has been conjectured that heaven is a place of *progressive* happiness ; the thought here seems, however, to be chiefly of "home," its welcome, and its room for all.

5 Thomas saith unto him. Here as elsewhere in S. John the words of Thomas are very characteristic. They are marked by sincerity, combined with a certain melancholy and slowness to believe, the very opposite tone to that of S. Peter.

6 I am the way, and the truth, and the life. Notice the way in which our Lord sets forth Himself as the object of faith (cp. v. 1). In a mere man this would be arrogance ; such words carry with them the statement of our Lord's Divinity. For this reason Christianity is devotion to a Person, rather than acceptance of a teacher's words. Our Lord is personally the **Way** of union with God, because He is the **Truth**, i.e. He is God Himself, whose nature is absolute Truth ; and because He is the **Life** ; for God is the source of all Life, and man is taken up into the life of God by belief in and by union with His Son.

no one cometh unto the Father, but by me. Christianity is therefore the absolute and final religion, intended for all men. Even those who, like the righteous heathen, are saved without having known Christ on earth, can only be saved through Christ, and by His merits.

8 Lord, shew us the Father. S. Philip expresses the highest aim and desire of the human soul, the vision of God. This draws from our Lord a fuller statement of the fact that He Himself is not merely a prophet teaching men about God, but is Himself the full revelation of God ; to know Him is to know the Father : His words and works are not mere human words and works, but those of the Father Himself.

Father abiding in me doeth his works. ¹¹Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. ¹²Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father. ¹³And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. ¹⁴If ye shall ask me anything in my name, that will I do. ¹⁵If ye love me, ye will keep my commandments. ¹⁶And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, ¹⁷*even* the Spirit of truth: whom the world cannot receive; for it be-

11-13 Three lines of proof are alleged for our Lord's claim: (1) His own works; (2) the works which His Church will perform afterwards; (3) the answers to prayer in His Name.

12 **greater works than these shall he do.** Not indeed greater intrinsically, but wider in their extent. The apostles performed similar miracles to those of Christ; but they and their successors, by their victory over all the opposing forces of the world, have done and will continue to do until the end of time greater works than their master personally performed on earth during His ministry.

13 **in my name.** Not merely by actually offering our prayers in the name of Jesus Christ, but by offering them in union with Him, and with His perpetual intercession before the Father. The **name** is not merely an appellation, but stands for all that Christ *is* to the believer—Lord, Teacher, Priest, Intercessor. A further meaning will be that prayer is answered in proportion as it is in accordance with Christ's name, i.e. with what He has revealed of Himself. Hence in *v.* 14 keeping Christ's commandments for love of Him is the condition of an effectual prayer.

16 **another Comforter.** Literally, "Paraclete" or Advocate, i.e. one who is summoned to stand by and strengthen and defend an accused person. Our Lord Himself is the human "Advocate" (cp. 1 S. John ii. 1), but He here promises another Divine Person who is permanently to take His place with the Church, so that His own departure is not a departure as the disciples thought, but the condition of a permanent union between themselves and God (*v.* 18). (See further note on *v.* 26 and collect the different statements about the works of the Comforter in these chapters.)

17 **whom the world cannot receive.** The presence and the work of the Comforter in the Christian Church is a mystery revealed to faith—which neither human senses nor human intellect can grasp. Hence the Church can never fully justify herself to the world, for the world does not possess the spiritual faculty for understanding her. Before that can be, the new birth is necessary (cp. p. 51, above, and 1 Cor. ii.).

holdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. ¹⁸I will not leave you desolate: I come unto you. ¹⁹Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. ²⁰In that day ye shall know that I am in my Father, and ye in me, and I in you. ²¹He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. ²²Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? ²³Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. ²⁴He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

²⁵These things have I spoken unto you, while *yet* abiding with you. ²⁶But the Comforter, *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to

20 In that day. Not the Day of Judgment, but that new "day" of God—the eighth day of creation—which began on the Day of Pentecost, when the Comforter came, and which continues till the end.

22 Judas (not Iscariot). Sometimes thought to be the same as S. Jude the Lord's "brother," the author of the Epistle; but more probably "Judas the son of James," elsewhere called Thaddaeus and Lebbaeus.

His question expresses what was, no doubt, in the minds of all. They looked naturally for a visible manifestation and triumph of the Messiah, which should convince the world.

23 Jesus answered and said unto him. Our Lord's reply shows that His disciples (like many since) have mistaken the real nature of His manifestation to man. It will not be accomplished by sight, or by a display of power, or by any appeal to man's natural reason. **Love** is the necessary condition of it. Personal love of Christ, of which the test is faithful obedience, carries the manifestation with it. He who loves *knows*, and his reward will be the union with all the Godhead, in which there is more than one person (note "*we* will come unto him").

26 the Comforter, even the Holy Spirit. This addition would make clearer to the disciples who this promised Comforter was; for the O.T. speaks throughout of God's "Breath" or "Spirit" as the creative and guiding principle of the universe and of the history of Israel; and in the later books this Spirit is already practically revealed as a Person (see Isa. lxiii. 10, 14).

he shall teach you all things, etc. This teaching and reminding office of the Holy Ghost is the key to the inspiration and truth of

your remembrance all that I said unto you. ²⁷Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. ²⁸Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. ²⁹And now I have told you before it come to pass, that, when it is come to pass, ye may believe. ³⁰I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; ³¹but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

³⁰And when they had sung a hymn, they went out S. Matt.
unto the mount of Olives. xxvi. 30.

(2) UNION WITH CHRIST AND ITS RESULTS.

¹I am the true vine, and my Father is the husbandman. ²Every branch in me that beareth not fruit, he taketh it away: and every

the New Testament and the Creeds, and to the infallibility of the Church in her united action (see Acts xv. 28).

28 the Father is greater than I. Cp. the Athanasian Creed—"inferior to the Father as touching His manhood." This manhood is now about to be fully glorified, taken into permanent union with God; and this should be a cause of joy to the Church.

30 the prince of the world cometh. The Passion was the final conflict with the Tempter; the Tempter outwardly victorious was really defeated, for there was nothing in Christ's sinless humanity which yielded to him. His temptations found no response.

30 And when they had sung a hymn. The last part of the Pass-over Hallel (Ps. cxv.-cxviii.).

(2) This section of the discourse was probably spoken by our Lord on His way out of Jerusalem. Perhaps the metaphor of the vine was suggested by the sight of the great carved vine which adorned the front of the Temple, visible now in the full light of the paschal moon. In the previous discourse He had spoken chiefly of His own relationship to the Father and the coming of the Paraclete. He now speaks more fully of His own permanent relationship with His disciples, His union with them, and the results of this in their great mission to the world, and the persecutions which they will have to meet.

1 I am the true vine. Israel had been spoken of by the prophets under the figure of a vine or a vineyard. The metaphor is now raised to a higher level, and applied to the Christian Church in its union with

branch that beareth fruit, he cleanseth it, that it may bear more fruit. ³Already ye are clean because of the word which I have spoken unto you. ⁴Abide in me, and I in you. As S. John xv. the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. ⁵I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. ⁶If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. ⁷If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. ⁸Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. ⁹Even as the Father hath loved me, I also have loved you: abide ye in my love. ¹⁰If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. ¹¹These things have I spoken unto you, that my joy may be in you, and *that* your joy may be fulfilled. ¹²This is my commandment, that ye love one another, even as I have loved you.

Christ, the source of life to all its members. The word **true** implies this is no longer a mere metaphor, but that a real living relationship is being spoken of. Remembering that the Lord had just before spoken of "the fruit of the vine," and had given His own Body and Blood to the disciples, it will be seen that the Eucharist is the key to His meaning here. Those who are partakers of Christ's life by eating His Body and drinking His Blood are made as truly members of Him as the branches are members of the vine.

From such living union with Christ, the source of life, **fruit** is expected; what this fruit is we are not told in so many words; but we may gather from the context that it will include love, joy, self-sacrifice (*vv.* 11-17), and the steadfast witness to Christ (*v.* 27).

2 he cleanseth it. By pruning and cutting off dead or diseased parts. The meaning seems to be that suffering and discipline are the means of perfecting the Church.

3 Already ye are clean. (Cp. xiii., above.) The great "cleansing" has already taken place, the disciples having been forgiven their sins by Christ, and made partakers of Him in the sacraments. They still need the continual cleansing of repentance and Divine discipline.

4 Abide in me. The word **abide**, a favourite word in S. John's writing, occurs frequently throughout this passage, implying the unbroken and permanent union of the disciples with Christ and with one another, and consequently the lasting character of the work they are to accomplish (*v.* 16).

¹³Greater love hath no man than this, that a man lay down his life for his friends. ¹⁴Ye are my friends, if ye do the things which I command you. ¹⁵No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you. ¹⁶Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. ¹⁷These things I command you, that ye may love one another. ¹⁸If the world hateth you, ye know that it hath hated me before *it hated* you. ¹⁹If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. ²⁰Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. ²¹But all these things will they do unto you for my name's sake, because they know not him that sent me. ²²If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. ²³He that hateth me hateth my Father also. ²⁴If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and my Father. ²⁵But *this cometh to pass*, that the word may be fulfilled that is written

13 Greater love hath no man than this, etc. The first emphasis lies on laying down the life rather than on **friends** (cp. Romans v. 6-8), though that word once spoken is taken up in the next verse and applied to the disciples.

15 No longer do I call you servants, i.e. merely servants. He had already called Himself their Lord and Master (p. 278), but a higher position still is conferred on them, through their intimate union with Christ. They are being taken into His full confidence, and shown the meaning of His coming death; their obedience is to be that of love and knowledge, the highest sort of service.

19 I chose you out of the world. Cp. the word "ecclesia" ("church") = the society called out of the world by Christ.

the world hateth you. There is an inevitable antagonism between the world and the Church. The world loves its **own**—those whose aims and ideals are dictated by human pride and self-sufficiency and self-indulgence (cp. 1 S. John ii. 16). The presence of the Church is a standing witness against all this, and will to the end of time provoke the same hatred and opposition which Christ Himself endured. To hate the Church, or to hate Christ, is the same as to hate God.

in their law, They hated me without a cause. ²⁶But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall bear witness of me : ²⁷and ye also bear witness, because ye have been with me from the beginning.

(3) FURTHER TEACHING CONCERNING THE COMFORTER AND THE WORLD :
THE PROMISE OF CHRIST'S RETURN.

¹These things have I spoken unto you, that ye should not be made to stumble. ²They shall put you out of the synagogues : S. John xvi. yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. ³And these things will they do, because they have not known the Father, nor me. ⁴But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you. ⁵But now I go unto him that sent me ; and

25 They hated me without a cause. More than once in the Psalms (cp. Ps. lxi. 4). The righteous sufferer of the Psalms is a type of Christ, and Christ Himself here sanctions the Messianic interpretation of the Psalter.

26 whom I will send unto you. Previously the Comforter is spoken of as sent in answer to Christ's prayer ; here a further truth is taught : the Son of God being equal to and in union with the Father has therefore authority Himself to send the Holy Spirit. We have here two sides of one and the same truth.

which proceedeth from the Father. The Father is the fountain of Godhead, and both Son and Holy Spirit are from Him ; but the previous words had shown that we must not deny that the Holy Spirit proceeds from the Son also. The Greek Church has apparently fallen into error in denying this (quite a different thing from denying the right to add the *Filioque* to the Nicene Creed, apart from a general council, which was the original contention of the Greek Church against the Roman).

he shall bear witness of me. The word **he** in the original is emphatic and masculine (though the Greek for " Spirit " is neuter), showing the personality of the Holy Spirit. He bears witness to Christ in the conscience of Christians, in the inspiration of Holy Scripture, in the guidance of the Church, in the decisions of councils, in the Creeds, in the Church's worship, and in her Messianic interpretation of O.T.

1 that ye should not be made to stumble. See note above, p. 140. They might easily " stumble " if they had not been warned of the world's hatred, and its undying opposition to the Church.

none of you asketh me, Whither goest thou? ⁶But because I have spoken these things unto you, sorrow hath filled your heart. ⁷Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. ⁸And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgement: ⁹of sin, because they believe not on me; ¹⁰of righteousness, because I go to the Father, and ye behold me no more; ¹¹of judgement, because the prince of this world hath been judged. ¹²I have yet many things to say unto you, but ye cannot bear them now. ¹³Howbeit when he, the Spirit of truth,

5 none of you asketh me, Whither goest thou? S. Peter had already asked this question (S. John xiii. 36); but our Lord's meaning seems to be that instead of sorrowing over His departure, and looking upon it as a hopeless puzzle, as S. Peter evidently did, the disciples ought to ask *where* He is going. The answer to this would have shown that His departure is no real separation, but is fraught with the highest consequences of good, as He now proceeds to show.

7 It is expedient for you that I go away. Instead of a merely local presence of Christ upon earth, they are to enjoy a new and special Divine presence with them, which will be universal, and have a permanent influence upon the world, and upon themselves.

8 convict the world. The word "convict" implies not open or legal condemnation for guilt, but the bringing home to human conscience the fact of its guilt and its needs.

9 of sin, because they believe not on me. Conviction of sin is the first need of the world, and the root of sin is unbelief in God. God has revealed Himself fully in Christ. To refuse to believe in Christ, therefore, is the sin before all others which must be brought home to the conscience. To do this is the first great work of the Holy Spirit in the world.

10 of righteousness, because I go to the Father. On the conviction of sin must follow the sense of the need of righteousness. Where is it to be found? The Holy Spirit is to convince the world that human righteousness is to be found alone in Christ, exalted to the Father's right hand. The very fact that He had been so removed from the world would be a proof that He was righteous, and that righteousness is not to be sought among men, nor in any legal ordinances, but in Him alone.

11 of judgement. The world will also be convinced, by the work of the Holy Spirit in the Church, that the "prince of this world," Satan, is defeated, that his adherents are ever on the losing side. The Passion which seemed his victory is shown, by Christ's ascension and the age-long triumph of His Church, to have been his judgment and defeat.

is come, he shall guide you into all the truth : for he shall not speak from himself ; but what things soever he shall hear, *these* shall he speak : and he shall declare unto you the things that are to come. ¹⁴He shall glorify me : for he shall take of mine, and shall declare *it* unto you. ¹⁵All things whatsoever the Father hath are mine : therefore said I, that he taketh of mine, and shall declare *it* unto you. ¹⁶A little while, and ye behold me no more ; and again a little while, and ye shall see me. ¹⁷*Some* of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not ; and again a little while, and ye shall see me ; and, Because I go to the Father ? ¹⁸They said therefore, What is this that he saith, A little while ? We know

13 he shall guide you into all the truth. "Guiding" implies progress. As time goes on the Church will more and more be shown by the Holy Spirit the full meaning of Christ's words. The whole truth was indeed committed by the Lord to His apostles, but it is only by degrees that it can be fully realised. An illustration of this is seen in the slow processes by which the Catholic Faith was safeguarded by the Councils of the Church, and its full meaning gradually brought out in the Nicene Creed.

he shall declare unto you the things that are to come. The future can be confidently faced in the hope that the Holy Spirit will make clear each difficulty as it arises. The Apocalypse is especially a revelation of things to come, not so much by predicting future events as by showing the great laws which govern the progress of the Church and her conflict with the world.

14 he shall take of mine, etc. Thus the Holy Spirit is the perfect link between the believers and the Father, through Christ. He communicates to man the wisdom of God to meet all difficulties, together with all the human virtues which find their perfection in Christ, so as to restore man to the image of God.

15 All things whatsoever the Father hath are mine. Again a claim to full Divinity and equality with the Father. This verse is one of the proofs that the Holy Spirit proceeds from the Son as well as from the Father.

16-24 This section deals with the question raised by the words a little while. No direct explanation is given of them, which shows probably that their meaning is not to be limited to the joy which the disciples would feel in the Resurrection. The "little while" refers first, no doubt, to the three days of His death and burial, but also to the period before the Day of Pentecost, and to that period (much longer in human eyes, but equally "a little while" to God) between Pentecost and the Second Advent. The important thing is not the exact duration of the "little while," but to grasp the certainty of Christ's return, and of the abiding love of the Father.

not what he saith. ¹⁹Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me? ²⁰Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. ²¹A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. ²²And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. ²³And in that day ye shall ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. ²⁴Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be fulfilled.

²⁵These things have I spoken unto you in proverbs: the hour cometh, when I shall no more speak unto you in proverbs, but

20 your sorrow shall be turned into joy. In contrast with the sorrow of the world, "which worketh death" (2 Cor. vii. 10). Christian sorrow, caused by the world's persecutions and the struggle to maintain faith in the unseen, is full of hope. It is essentially fruitful, for it is like the necessary birth-pangs of the mother before her child can be. It precludes the new birth of humanity (cp. p. 262). Such sorrow is already full of joy, for it is not the hopeless sorrow of the world; it has the consciousness of Divine sympathy (shown in answer to prayer, *v.* 23, 24), and at the end it will be forgotten and swallowed up in the fulness of joy at the sight of Christ.

23 in that day. Again, probably, with more than one meaning—the day of Christ's presence by His Spirit which is now proceeding; and the day, still to be revealed, of His Second Advent.

ye shall ask me nothing—i.e. no question—you will be taught by the Spirit according to your needs. "Ask" here is a different word to that of the next two sentences.

25 the hour cometh. Probably this is meant to point the contrast between the condition of the apostles during our Lord's ministry, when much of His teaching was veiled in parables and figures because they were unable to understand Divine truth directly, and their words often show that they are in the dark as to our Lord's meaning—and their totally changed condition (so remarkably evident in the Acts and the Epistles) after the coming of the Holy Spirit. After the Day of Pentecost they were not mere questioners and learners, but had inward intuition of Divine truth. The promise of Jer. xxxi. 33, 34 was fulfilled in them.

shall tell you plainly of the Father. ²⁶In that day ye shall ask in my name : and I say not unto you, that I will pray the Father for you ; ²⁷for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. ²⁸I came out from the Father, and am come into the world : again, I leave the world, and go unto the Father. ²⁹His disciples say, Lo, now speakest thou plainly, and speakest no proverb. ³⁰Now know we that thou knowest all things, and needest not that any man should ask thee : by this we believe that thou camest forth from God. ³¹Jesus answered them, Do ye now believe ? ³²Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone : and yet I am not alone, because the Father is with me. ³³These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation : but be of good cheer ; I have overcome the world.

*The High-priestly Prayer of Consecration, of Sacrifice,
and of Intercession.*

¹These things spake Jesus ; and lifting up his eyes to heaven, he said, Father, the hour is come ; glorify thy Son, that the Son

29 His disciples say. This general confession of faith seems to refer to all the preceding discourse, which is now becoming clear to them. They feel already some anticipation of the future illumination of the Spirit's teaching. This feeling has been brought about in them by the way in which His last teaching has divined the doubts and difficulties which were in their hearts, and made His Divinity clear to them, and the real nature of His going away. They feel that He knows all things, even the unspoken questions of men's hearts. He needs not that any man should ask Him. He is evidently God, come from God and returns to God. This confession of faith leads the way to the great prayer which now follows.

This prayer is the fullest and most wonderful self-revelation of the Lord Jesus that the Gospels record. Yet an anticipation of its spirit is to be seen in such a passage as S. Matt. xi. 25-7 (S. Luke x. 21, 22). See p. 186. Throughout it shows the clear consciousness of Divinity, and the study of it is the best help we can have towards comprehending as far as may be the mystery of the union of the two natures in the one Person.

Its divisions are clear : (1) Prayer for Himself in view of His approaching triumph (vv. 1-5) ; (2) Prayer for the apostles as the founders of His Church (vv. 6-19) ; (3) Prayer for the Church of future believers (vv. 20-4) ; (4) Conclusion and thanksgiving (vv. 25, 26).

may glorify thee: ²even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life. ³And this is life eternal, that they should know thee the only true God, and him S. John xvii. whom thou didst send, *even* Jesus Christ. ⁴I glorified thee on the earth, having accomplished the work which thou hast given me to do. ⁵And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. ⁶I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. ⁷Now they know that all things whatsoever thou hast given me are from thee: ⁸for the words which thou gavest me I have given unto them; and they received *them*, and knew of a truth that I came forth from thee, and they believed that thou didst send me. ⁹I pray for them: I pray not for the

1 glorify thy Son. (Cp. *v.* 5.) Our Lord prays that His true and essential Godhead may be manifested. The period of humiliation when His Godhead was veiled by His humanity is almost over. He prays that this manhood may now be taken up into the Divine glory, which was accomplished in His Resurrection and Ascension.

2 even as thou gavest him authority over all flesh. As the Son of man our Lord had received already from the Father the supremacy over the human race and over all created things (cp. Ps. ii. 8 and viii. 5-8). This position is now to be consummated and made perfect by His return as man to the throne of God.

3 And this is life eternal. This verse was read by the saintly Bishop Fisher of Rochester on the scaffold, just before he suffered for refusing to acknowledge the profane claim of Henry VIII to be the supreme head of the Church. "This," he said, "is learning enough for me."

the only true God. In contrast with the false gods of the heathen, and all the false objects of worship which the world honours and serves.

Notice that eternal salvation is here distinctly stated to lie in the knowledge of God, not, of course, mere intellectual knowledge, but yet knowledge which is based on a right faith. Cp. the Athanasian Creed, "Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith." See also *vv.* 17-19, sanctification is "in the truth."

5 glorify thou me with thine own self, etc. The Son and the Father are clearly distinct persons, but their **glory**, i.e. their Godhead, is the same, and eternal.

9 I pray for them: I pray not for the world. This does not mean, of course, that the world is outside our Lord's view and intercession;

world, but for those whom thou hast given me; for they are thine: ¹⁰and all things that are mine are thine, and thine are mine: and I am glorified in them. ¹¹And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we *are*. ¹²While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. ¹³But now I come to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. ¹⁴I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. ¹⁵I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil *one*. ¹⁶They are not of the world, even as I am not of the world. ¹⁷Sanctify them in the truth: thy word is truth. ¹⁸As thou didst send me into the world, even so sent I them into the world. ¹⁹And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. ²⁰Neither for these only do I pray, but for them also that believe on me through their word; ²¹that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world

but His prayer on this occasion is definitely for His Church, for those who have been given Him out of the world, and who are to be His agents in converting the world. It should be noted what are 'he special blessings which He here asks for His disciples: (1) faithfulness to revelation, "keep in Thy name," *v.* 11; (2) unity, *ib.*; (3) joy, *v.* 13; (4) preservation from sin, *v.* 15; (5) sanctification in the truth, *v.* 17, 19.

18 As thou didst send me into the world, etc. The work of the apostles is to be a continuation of the work of Christ Himself. Their authority is His. In this verse is the key to the true meaning of the Church and of the apostolic ministry (cp. S. John xxi. 21 and notes on p. 341).

19 I sanctify myself. Our Lord was absolutely holy and sinless; the self-sanctification He speaks of here is to be understood as self-consecration and dedication. He offers Himself wholly as a sacrifice of love to the Father for the sake of His Church. This sacrifice is the means of man's sanctification, which, of course, must begin in man with the forgiveness of sins.

21 that the world may believe. The Church is to be the witness to the world that Christ is God. The unity of the Church is of the first importance towards bearing this witness. It is the chief thing which our Lord here prays for. Nothing has so much hindered the world

may believe that thou didst send me. ²²And the glory which thou hast given me I have given unto them ; that they may be one, even as we *are* one ; ²³I in them, and thou in me, that they may be perfected into one ; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. ²⁴Father, that which thou hast given me, I will that, where I am, they also may be with me ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world. ²⁵O righteous Father, the world knew thee not, but I knew thee ; and these knew that thou didst send me ; ²⁶and I made known unto them thy name, and will make it known ; that the love wherewith thou lovedst me may be in them, and I in them.

from believing fully in the Church's message as the lack of unity in the Church herself. The Church, however, though outwardly divided, is still essentially one, through the union of her members with the Father through Christ.

22 And the glory which thou hast given me I have given unto them. The Church shares in the glory of Christ, being made one with Him, and sharing the triumph of His Resurrection and Ascension.

24 thou lovedst me before the foundation of the world. Again a clear statement of the pre-existence and Divinity of Jesus Christ. Love is the key to the mystery of the Trinity.

26 and will make it known, i.e. by the continual guidance and teaching of the Holy Spirit throughout the future history of the Church.

VIII

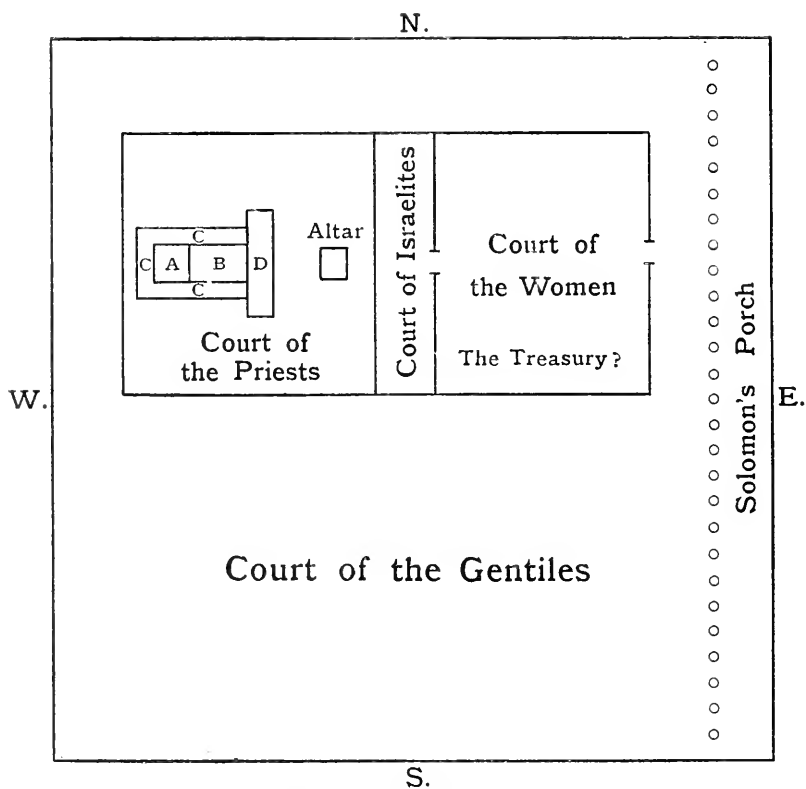
THE CROSS

I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel.

Genesis iii. 15.

The Royal Banners forward go,
The Cross shines forth in mystic glow ;
Where He in Flesh, our flesh who made,
Our sentence bore, our ransom paid.

VENANTIUS FORTUNATUS.



A. Holy of Holies B. Holy Place C. Chambers D. Porch

GROUND-PLAN OF HEROD'S TEMPLE

VIII. THE CROSS

The Agony in Gethsemane.

¹When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, S. John xviii. into the which he entered, himself and his disciples. 1-2.

²Now Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

³²And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray. ³³And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled. S. Mark xiv. 32-40.

³⁴And he saith unto them, My soul is exceeding sorrowful even

1 the brook Kidron. A dark ravine, overshadowed by cedars (whence probably its name), which runs on the east and south-east of the city. The water, in winter time a torrent, is now usually dried up. It was across this same ravine that our Lord's great ancestor David went in his flight from Jerusalem at the rebellion of Absalom (2 Sam. xv. 23).

a garden. This place, called by the Synoptists Gethsemane, lit. "the oil-press," is on the lower slope of the Mount of Olives. It is enclosed by a wall, and some ancient olive trees—perhaps the descendants of those originally growing there—are still to be seen. It was probably the property of some friend of our Lord's, and a favourite place of His for prayer and retirement. Its position is one of the few certain sites among the traditional holy places of Jerusalem.

34 My soul is exceeding sorrowful. The strongest possible words are used by the Evangelist to describe our Lord's mental agony on this occasion. His Divinity had been clearly manifested to His disciples in the upper room and on the way to Gethsemane. Now His true human nature is as evidently seen. His soul was torn with anguish, not only with the human shrinking from death, but, as we may reverently conjecture, with the acute sense of man's sin and ingratitude, and the horror of the presence of the tempter making his last grand assault on the Son of man. See a remarkable sermon of

unto death : abide ye here, and watch. ³⁵And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. ³⁶And he said, Abba, Father, all things are possible unto thee ; remove this cup from me : howbeit not what I will, but what thou wilt. ³⁷And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou ? couldst thou not watch one hour ? ³⁸Watch and pray, that ye enter not into temptation : the spirit indeed is willing, but the flesh is weak. ³⁹And again he went away, and prayed, saying the same words. ⁴⁰And again he came, and found them sleeping, for their eyes were very heavy ; and they wist not what to answer him.

S. Matt. ⁴⁴And he left them again, and went away, and
xxvi. 44. prayed a third time, saying again the same words.

⁴³And there appeared unto him an angel from heaven, strengthen-

Cardinal Newman on "The mental sufferings of our Lord" (*Sermons to Mixed Congregations*). Our Lord's true humanity is seen also in His desire for the nearness and sympathy of friends.

Although S. John does not describe this agony, he records a similar mental struggle in the Temple courts three days earlier (see p. 258, and the allusion in xviii. 11, p. 304).

36 Abba, Father. S. Mark records the exact Aramaic word used by our Lord, doubtless from the reminiscences of S. Peter. The word seems to have been invested in the early Church with a special sacredness and power (see Rom. viii. 15, Gal. iv. 6).

this cup. The same metaphor had been used before by Him in foretelling His Passion to SS. James and John (see above, p. 228).

not what I will, but what thou wilt. This expression shows clearly that in our Lord was a *human* will, as well as the Divine will which as God He exercised in union with the Father. He subjects the human will to the Divine. The Monothelite heresy, which denies these two wills, does not do justice to the full human nature of Christ.

37 sleeping. S. Luke adds "for sorrow." It was not merely physical weariness that overcame them, but the mental exhaustion of uncertainty and fear.

38 that ye enter not into temptation. These words throw light on the meaning of the last petitions in the Lord's Prayer. Temptation is not an evil in itself, but the "entering" into it, so as to be entangled, and unable to rise out of it by faith and prayer, is the real evil into which we pray not to be led.

43 an angel from heaven. A visible sign of the Father's will and love. Cp. the voice from heaven in the Temple courts on the parallel occasion already referred to.

ing him. ⁴⁴And being in an agony he prayed more earnestly : and his sweat became as it were great drops of blood falling down upon the ground. S. Luke xxii. 43, 44.

⁴¹And he cometh the third time, and saith unto them, Sleep on now, and take your rest : it is enough ; the hour is come ; behold, the Son of man is betrayed into the hands of sinners. ⁴²Arise, let us be going : behold, he that betrayeth me is at hand. S. Mark xiv. 41, 42.

The Arrest.

³Judas then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. ⁴Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye? S. John xviii. 3-5.
⁵They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, was standing with them.

⁴⁸Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he : take him. ⁴⁹And straightway

44 as it were great drops of blood. It is uncertain from the words whether actual blood flowed (a phenomenon not without parallel in cases of acute agony), or whether the sweat fell as thickly as blood from a wound. The Church seems, however, to have decided for the former alternative (see the Litany).

41 the third time. Notice how this threefold agony corresponds to the threefold temptation at the beginning of the ministry.

Sleep on now. The exact shade of meaning is uncertain. It has been thought gentle irony, "Sleep now if you can" ; it may also be taken literally, as an act of pardon for their sleeping before : "The agony is past : you need not try to keep awake now."

3 the band of soldiers. These would probably be a number of the Roman soldiers, who formed the garrison of Jerusalem at the time of the Passover, when tumults were expected. They were lodged in the tower of Antonia. The word **band** (=cohort) implies a considerable number, at least two hundred. They were commanded by the tribune, or chiliarch (*v.* 12, p. 305). There were also with them some of the Temple guard, armed with swords and clubs, as mentioned by the Synoptists. Probably Pilate's permission had already been obtained to employ so large a force.

S. Matt. he came to Jesus, and said, Hail, Rabbi; and kissed
xxvi. 48-50. him. ⁵⁰And Jesus said unto him, Friend, *do* that for
which thou art come.

⁶When therefore he said unto them, I am *he*, they went back-
ward, and fell to the ground. ⁷Again therefore he asked them,
S. John Whom seek ye? And they said, Jesus of Nazareth.
xviii. 6-9. ⁸Jesus answered, I told you that I am *he*: if there-
fore ye seek me, let these go their way: ⁹that the
word might be fulfilled which he spake, Of those whom thou
hast given me I lost not one.

S. Luke ⁴⁹And when they that were about him saw what
xxii. 49. would follow, they said, Lord, shall we smite with
the sword?

¹⁰Simon Peter therefore having a sword drew it, and struck
S. John the high priest's servant, and cut off his right ear.
xviii. 10, 11. Now the servant's name was Malchus. ¹¹Jesus there-
fore said unto Peter, Put up the sword into the sheath:

S. Matt. For all they that take the sword shall perish with
xxvi. 52. the sword.

S. John . . . the cup which the Father hath given me,
xviii. 11. shall I not drink it?

⁵⁰ Friend = companion.

do that for which thou art come. Our Lord voluntarily surrenders
Himself. Judas' refinement of treachery was unnecessary.

⁶ *they went backward, and fell to the ground.* There must have
been something supernatural in the appearance and manner of Jesus,
as He thus alone confronted the armed force. A panic seized them for
the moment. They not only feared His miraculous power, but the
words **I am** would suggest to Jewish ears the ineffable Name,
Jehovah.

¹⁰ **Simon Peter.** Only S. John tells the names; the other evan-
gelists had probably suppressed them during S. Peter's lifetime, in
the interests of his safety.

⁵² **For all they that take the sword, etc.** In these words our Lord
forbids His followers to take up arms against lawful authority, even
if it is being exercised unrighteously, as in His own case. He does
not forbid war in a just cause nor the infliction of capital punishment.

¹¹ **the cup which the Father hath given me.** Though S. John does
not record the agony in Gethsemane, it is plainly alluded to in these
words which he alone mentions.

⁵³Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? ⁵⁴How then should the scriptures be fulfilled, that thus it must be? S. Matt. xxvi. 53-5.

And he touched his ear, and healed him. ⁵²And Jesus said unto the chief priests, and captains of the temple, and elders, which were come against him. Are ye come out, as against a robber, with swords and staves? ⁵³When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness. S. Luke xxii. 51-3.

⁵⁰And they all left him, and fled.

⁵¹And a certain young man followed with him, having a linen cloth cast about him, over *his* naked body: and they lay hold on him; ⁵²but he left the linen cloth, and fled naked. S. Mark xiv. 50-2.

The First Examination before Annas and Caiaphas.

S. Peter's Three Denials.

¹²So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him, ¹³and led him to Annas first;

⁵³ more than twelve legions of angels. A plain allusion to Divine powers voluntarily kept in check by our Lord. A word from Him would have brought to His assistance a force infinitely superior to the cohort of Roman soldiers which was leading Him captive. Twelve legions would be two consular armies (about 120,000), the largest force that Rome would ordinarily send into the field.

⁵² captains of the temple, i.e. the captains of the armed Levitical guards of the Temple.

⁵³ the power of darkness. "The prince of this world" was being permitted to exercise his full strength for evil against our Lord, that His victory might be complete and final.

⁵¹ a certain young man. This mysterious incident, only recorded by S. Mark, had, no doubt, some personal reference known to the Evangelist. Probably the young man was John Mark himself. It would seem that he had been roused from his bed suddenly at the news of the Lord's arrest, and, without waiting to dress fully, had attempted to follow him, but fear of arrest made him flee, as the others had done.

¹³ and led him to Annas first. For Annas, see above, p. 33. S. John

for he was father in law to Caiaphas, which was high priest that year. ¹⁴Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

¹⁵And Simon Peter followed Jesus, and *so did* another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; ¹⁶but Peter was standing at the door without. So the other disciple, which was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter. ¹⁷The maid therefore that kept the door saith unto Peter, Art thou also *one* of this man's disciples? He saith, I am not.

S. Mark And he went out into the porch; and the cock
xiv. 68. crew.

alone records this first informal and really illegal examination before Annas. There are considerable difficulties in the narrative, but it would seem that "the high priest" of v. 19 (p. 307) was Caiaphas. He must, therefore, have been present and conducted this examination in the presence of Annas. Perhaps both lived in the same house.

14 Now Caiaphas was he. See above, p. 217.

15 another disciple. The Evangelist S. John.

The four accounts of S. Peter's denial are a little difficult to harmonise. We might well expect that in the terror and swiftness of such a scene the reminiscences of those concerned would be disconnected; and this very fact is a witness to the sincerity and independence of the narratives (as later with the narratives of the Resurrection). Two of the four accounts, S. Mark's and S. John's, naturally claim special attention, as being those of eye-witnesses, S. Mark having obtained his account from S. Peter himself. It is notable that this account is the only one that mentions the *two* cock-crowings.

15 the court of the high priest. This may have been either the large outer court or an inner and more private one. If the latter, it must have opened into the large one, the *atrium*, and perhaps the proceedings there were visible to those standing round the fire in this large court.

68 he went out into the porch. Again a detail only given by S. Mark. S. Peter remembers his restlessness, afraid to stay where he had been challenged, and yet unwilling to leave the presence of his Master altogether. **The porch** would be a colonnade in front of the atrium. Here he would for the moment be more secluded, and here too he could hear the sounds of the city. He then seems to have come back to the fire in the atrium.

¹⁸Now the servants and the officers were standing *there*, having made a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself. S. John

xviii. 18-25.

¹⁹The high priest therefore asked Jesus of his disciples, and of his teaching. ²⁰Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. ²¹Why askest thou me? ask them that have heard *me*, what I spake unto them: behold, these know the things which I said. ²²And when he had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high priest so? ²³Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? ²⁴Annas therefore sent him bound unto Caiaphas the high priest.

²⁵Now Simon Peter was standing and warming himself.

And the maid saw him, and began again to say to them that stood by, This is *one* of them. S. Mark.
xiv. 69.

18 **a fire of coals**, i.e. of charcoal. The atrium was open to the sky, and it was probably past midnight.

23 **Jesus answered him**. This dignified answer of our Lord to such a mockery of the ordinary forms of law has often been quoted as a proof that His words in the Sermon on the Mount, about turning the other cheek to the smiter, are not to be insisted on in their literal sense, but understood rather as expressing the principle of refusing to retaliate in kind for injustice.

24 **Annas therefore sent him bound**. This sending need not imply that our Lord was sent to another house: it may have been only a piece of legal ceremonial. He had been unbound in the presence of Annas. This preliminary examination had failed to elicit anything out of which a charge could be made. He was, therefore, bound again and handed over to the official high priest for a more formal trial, which may even have been in the same room as before.

69 **the maid saw him**. The same maid who had first challenged S. Peter notices him again. Apparently she spoke of it to another maid (S. Matt. xxvi. 71), who began to talk of it to one of the men (S. Luke xxii. 56-8), and thus the attention of the whole company round the fire is again directed to him. His emphatic denial stops the accusation for a little while, but his broad Galilæan dialect again (about an hour after, S. Luke) rouses the suspicions of the high priest's servants, and this suspicion is clenched by the sudden identification of S. Peter by a kinsman of Malchus as the swordsman of the garden. In the extremity of terror he denies with solemn oaths; suddenly the

S. John
xviii. 25. They said therefore unto him, Art thou also *one* of his disciples? He denied, and said, I am not.

S. Mark
xiv. 70. And after a little while again they that stood by said to Peter, Of a truth thou art *one* of them; for thou art a Galilæan.

S. John
xviii. 26. ²⁶One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him?

S. Mark
xiv. 71, 72. ⁷¹But he began to curse, and to swear, I know not this man of whom ye speak. ⁷²And straightway the second time the cock crew.

S. Luke
xxii. 61. ⁶¹And the Lord turned, and looked upon Peter.

S. Mark
xiv. 72. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice.

S. Matt.
xxvi. 75. And he went out, and wept bitterly.

The Formal Trials before the High-priest and the Sanhedrin.

⁵⁹ Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death; ⁶⁰ and they found it not, though many false witnesses came. But afterward came two, ⁶¹ and said, This man

cock crows again, and the Lord, now perhaps being insulted by the high priest's servants, after His condemnation (see below, p. 311), turns and looks on S. Peter. The apostle recognises the truth at last, and sees himself clearly. His penitence, as tradition records, was lifelong.

59 the whole council. By this is evidently meant the Sanhedrin, the highest governing council of the Jews; but it is equally clear that this was not a formal meeting, but a gathering of those of its members who were in the plot to destroy Jesus. A formal meeting could not have been held in a private house nor at night, and the proceedings were, of course, vitiated by the attempt to suborn false witnesses.

60 But afterward came two. This was the absolute minimum required by the Law of Moses (Deut. xvii. 6). And Jewish tradition, which was very merciful to those accused on a capital charge, required that they should be examined separately. This accounts for the fact that their witness did not agree.

said, I am able to destroy the temple of God, and to build it in three days.

⁵⁹And not even so did their witness agree together. S. Mark xiv. 59.

⁶²And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against thee?

⁶³But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. S. Matt. xxvii. 62-8. ⁶⁴Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven. ⁶⁵Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: ⁶⁶what think ye? They answered and said, He is worthy of death. ⁶⁷Then they did spit in his face and buffet him: and some smote him with the

61 I am able to destroy the temple of God. S. John alone (see above, p. 50) gives the key to this charge. It was a garbled form of the words spoken by our Lord at the first Passover, respecting His own Death and Resurrection.

63 I adjure thee by the living God. As the witnesses for the prosecution had broken down, the high priest puts the prisoner on His oath, in the most solemn manner. The object was to extract from Him such a confession of His Divinity as would justify, as they thought, the charge of blasphemy. It was at Jerusalem especially (as we learn from S. John) that our Lord had most openly claimed Divinity, and had been threatened with stoning. It was for this claim that the Jewish trials aimed at convicting Him.

64 Thou hast said. A solemn affirmative.

Henceforth ye shall see the Son of man. The hearers would recognise this as a definite allusion to the great Messianic prophecy of Dan. vii. 13, 14, and a claim to be "the Son of man" there spoken of. Our Lord's reference is not only to His Second Advent, but to His permanent enthronement ("henceforth") as the ruler and judge of the world, i.e. to His Resurrection and Ascension.

67 Then they did spit in his face, etc. It seems, by a comparison of the other accounts, that this brutal violence and mockery in defiance of all legal forms and decencies was the work of the servants and hangers-on of the household of Caiaphas, and continued all the rest of the night until the dawn gave the opportunity for further action by the chief priests.

palms of their hands, saying, ⁶⁸Prophesy unto us, thou Christ : who is he that struck thee ?

¹ Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death : ² and they bound him, and led him away, and delivered him up to Pilate the governor.

S. Matt.
xxvii. 1, 2.

The Remorse of Judas.

³ Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, ⁴ I have sinned in that I betrayed innocent blood. But they said, What is that to us ? see thou *to it*. ⁵ And he cast down the pieces of silver into the sanctuary, and departed ; and he went away and hanged himself. ⁶ And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood. ⁷ And they took counsel, and bought with them the potter's field, to bury strangers

S. Matt.
xxvii. 3-10.

1 Now when morning was come. It is probable that a fresh meeting of the Sanhedrists, perhaps a more formal one, was held at day-break. It seems possible from S. Luke's account that our Lord was again questioned on oath, and that He repeated His claim to Divinity, though protesting against the hypocrisy of the question and the absence of all justice (S. Luke xxii. 66-71).

3 repented himself. Not the usual N.T. word for a repentance which brings a change of heart, but rather remorse at having made a colossal and fatal blunder. The verse, of course, raises the question as to what the real motives of Judas had been. He must have expected our Lord to have extricated Himself miraculously ; it has often been thought that he intended to force our Lord's hand, and make Him declare Himself openly to be the Messiah.

6 It is not lawful. Deut. xxiii. 18. In their hypocrisy they are careful to observe the letter of the Law, while doing defiance to its whole spirit.

7 and bought with them the potter's field. It seems, from Acts i., that Judas had himself intended to buy this field with his blood-money, and perhaps the priests only completed the transaction. This will account for the statement in Acts i. as to his death. He attempted to hang himself perhaps in the very field he was buying, with the consequences there described. This **potter's field** is stated by tradition to have been in the valley of Hinnom on the south of Jerusalem.

in. ⁸ Wherefore that field was called, The field of blood, unto this day. ⁹ Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was priced, whom *certain* of the children of Israel did price; ¹⁰ and they gave them for the potter's field, as the Lord appointed me.

The Trial before Pontius Pilate.

²⁸ Then led they Jesus from Caiaphas into the palace: and it was early; and they themselves entered not into the palace, that they might not be defiled, but might eat the passover. ²⁹ Pilate therefore went out unto them, and saith, What accusation bring ye against this man? ³⁰ They answered

S. John
xviii. 28-32.

9 that which was spoken by Jeremiah the prophet. The quotation is not from Jeremiah, but from Zech. xi. 12. It should be noted however that the last chapters of Zechariah are probably by another hand, very likely before the Captivity, and that the Book of Jeremiah is very differently arranged in LXX. and Hebrew. Quite possibly S. Matthew is correct in ascribing the words to the earlier prophet. The prophet (under the figure of Jehovah or the Messiah) is describing his own efforts to be a shepherd of the apostate flock of Israel. He relinquishes the task and asks for his wages. He is given contemptuously thirty pieces of silver, the price of a slave, which he indignantly casts away "to the potter." Why "to the potter" is obscure, perhaps because the potter's trade was despised, as being concerned with the making of poor and common utensils.

28 the palace, i.e. the praetorium or official residence of the Roman governor, near the Temple and the tower of Antonia. Pontius Pilate, probably a nominee of the infamous Sejanus, was appointed by the Emperor Tiberius as procurator of the imperial province of Judaea in 26, and continued till 36, when he was recalled to Rome and fell into disgrace. His reputation with the Jews was bad, for cruelty and contemptuous disregard of their religion, especially on one occasion, when he had seized the money in the Temple treasury to build an aqueduct. His usual residence was Caesarea, but he was in Jerusalem at Passover time to guard against any popular rising.

that they might not be defiled. By entering a house where there were heathen images or leaven. Hypocrisy could scarcely go further. S. John certainly seems to imply that the Passover had not yet taken place. Pilate examines Jesus inside the praetorium, and speaks to His accusers outside, on the top of the steps, probably the steps which are still preserved at Rome, and called the *Scala Santa*.

and said unto him, If this man were not an evil-doer, we should not have delivered him up unto thee. ³¹ Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death: ³² that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

² And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ a king.

S. Luke
xxiii. 2.

³³ Pilate therefore entered again into the palace, and called Jesus, and said unto him, Art thou the King of the Jews? ³⁴ Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me? ³⁵ Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done? ³⁶ Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. ³⁷ Pilate

S. John
xviii. 33-9.

³⁰ **If this man were not an evil-doer, etc.** They attempt first to carry the condemnation of Jesus by bluster. If, as seems probable, Pilate's permission had been already obtained to apprehend Him by military forces as a dangerous person, they would naturally endeavour to assume that the governor knew all about the matter, and was ready to condemn Him on their word. The forms of Roman justice, however, required something more definite than this.

³² **signifying by what manner of death he should die.** Our Lord had foretold that He would be crucified, a Roman punishment inflicted only on the worst malefactors and on slaves. The Jewish punishment for blasphemy was stoning, but the malice of the chief priests was determined to have the most shameful death possible inflicted. It is not certain whether the Jews had really lost the right of inflicting capital punishment at this time. They certainly stoned S. Stephen to death (Acts vii).

² **And they began to accuse him.** A definite charge is now brought forward, not (as yet) of blasphemy, for which they had condemned Him, but one that would always appear serious to a Roman official, especially under so suspicious an emperor as Tiberius, the charge of insurrection and claiming to be King.

³⁶ **but now is my kingdom not from hence,** i.e. of this world. Our Lord does not mean that His kingdom is not *on* earth (for men are its subjects, and it is a visible society), but that it is not of the

therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.
³⁸ Pilate saith unto him, What is truth?

And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him.

⁵ But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place. ⁶ But when Pilate heard it, he asked whether the man were a Galilæan.

S. Luke
xxiii. 5-7.

⁷ And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

The Trial before Herod.

⁸ Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him. ⁹ And he questioned

S. Luke
xxiii. 8-12.

same order as the kingdoms of this world, being neither gained nor upheld by force. It is not one that Caesar or his officials need be afraid of. Cp. the rebuke of S. Peter for taking the sword in the garden.

37 Art thou a king then? Surprise and contempt are expressed. What sort of thing is a king whose servants do not fight for him? Pilate's experience of the world could not find any meaning in such a kingdom as that!

Thou sayest, etc. An express affirmation. What you say is true. I am a king, but a king whose rule is founded on the truth, and aims at the establishment of the truth; a king whose natural subjects are all those who are **of the truth**, i.e. whose souls are in harmony with the truth and ready to obey it, in contrast with those who are "of this world."

38 What is truth? Contemptuous or pathetic, whatever it is, it is a question of a worldly man, not of a sincere seeker after the truth, Pilate had his great opportunity of learning the truth, but refused to use it (*Quid est veritas?* = *Vir est qui adest*, Charles I's anagram).

7 Herod. Herod Antipas. He usually lived at Tiberias, but was at Jerusalem for the Passover.

8 because he had heard concerning him. See above, p. 131. Herod's desire to see our Lord was only curiosity and love of excitement. Our Lord seems to place him on a lower level than Pilate. He does not even deign to answer him, still less to gratify his desire for a

him in many words; but he answered him nothing. ¹⁰And the chief priests and the scribes stood, vehemently accusing him. ¹¹And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. ¹²And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

Pilate's Attempts to Release Jesus.

The Choice of Barabbas.

¹³And Pilate called together the chief priests and the rulers and the people, ¹⁴and said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, S. Luke having examined him before you, found no fault in xxiii. 13-16. this man touching those things whereof ye accuse him: ¹⁵no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him. I will therefore chastise him, and release him.

¹⁵Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would. ¹⁶And they had then

miracle. Herod, unable to find any charge against Him, acquits Him in mockery and contempt, sending Him back to Pilate dressed up in what was probably a discarded royal garment.

12 before they were at enmity. Probably on some question of their several jurisdictions, or their respective relations with Rome. Pilate takes the opportunity both to rid himself, as he thought, of a difficult case, and pay an apparent compliment to Herod. It is interesting to note that this trial before Herod is recorded only by S. Luke, who always shows more knowledge than the other evangelists of the court of Herod.

13 And Pilate called together the chief priests. Pilate seems to have intended this speech as a formal and final reply to the case brought before him. But all the time he was evidently afraid of the people, eager to avoid a riot, and ready to do what for the moment was popular. This is seen in v. 16. He seems to have proposed, as a compromise, chastisement, if not the terrible Roman scourging, at any rate beating with rods; perfectly unjustifiable, if he considered Jesus innocent, and contrary to the spirit of Roman law and the dignity of a Roman governor. The popular outcry shows him that this is unacceptable, and he then clutches at another expedient, proposing to release Jesus instead of Barabbas.

a notable prisoner, called Barabbas. ¹⁷When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? ¹⁸For he knew that for envy they had delivered him up. ¹⁹And while he was sitting on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him. ²⁰Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. ²¹But the governor answered and said unto them, Whether of the twain will ye that I release unto you? And they said, Barabbas. ²²Pilate saith unto them, What then shall I do unto Jesus which is called Christ? They all say, Let him be crucified. ²³And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified. ²⁴So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man: see ye *to it*. ²⁵And all the people answered and said, His blood *be* on us, and on our children.

16 Barabbas. Literally, "son of a father." A strange coincidence. Jesus is "the Son of the Father." This man, according to S. John, was a robber or brigand. He was in custody at this time on a charge of murder and insurrection (S. Mark and S. Luke). He was evidently a popular person with the rabble for his opposition to the Romans.

19 his wife sent unto him. This remarkable incident is recorded only by S. Matthew. Pilate's wife may have been inclined to the Jewish religion, as many Roman ladies were. Tradition gives her name as Claudia Procula, and asserts that she became a convert to Christianity, which is not unlikely. She must have heard of Jesus already, and perhaps had been told by Pilate himself of His arrest on the evening before. Dreams, mysterious and inexplicable as they are often, are clearly seen in Scripture to have been sometimes used by God for conveying messages and warnings from Him, as it is not unreasonable to suppose that they may be still.

24 he took water, and washed his hands. A symbolical act to show his own innocence; it was a rite commanded in Deut. xxi. 6, in the case of those who might have been held responsible for the death of a man in which they had had no share. Pilate could hardly have known of the Law, but he may have been acquainted with the practice as one which would appeal to the Jew. It was a vain attempt on his part to evade a responsibility which he could not in justice evade, and its only effect was to infuriate still further the mob.

25 His blood be on us, and on our children. One of the great his-

The Scourging and Condemnation.

¹Then Pilate therefore took Jesus, and scourged him. ²And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple garment; ³and they came unto him, and said, Hail, King of the Jews! and they struck him with their hands. ⁴And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him. ⁵Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, Behold, the man! ⁶When therefore the chief priests and the officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him. ⁷The Jews answered him, We have a law, and by that law he ought to

torical sayings which mark a crisis and bear a fuller and more far-reaching meaning than is intended by those who speak them. This blood-guiltiness brought on the Jews the destruction of their city and nation a few years later, and its effects remain to this day.

1 scourged him. The Roman scourging was a peculiarly brutal punishment, as the lashes of the whips were loaded with pieces of lead and sharp bone. It was usually the first part of the capital penalty, and was sometimes fatal by itself. Pilate apparently inflicts this on the Lord in the hope that the mob will be satisfied with it, and not demand the final punishment of crucifixion.

2 a crown of thorns. A piece of gratuitous suffering and mockery inflicted by the soldiers to show their contempt for the Jews and for a supposed claimant to the Jewish crown. There are many kinds of thorny plants common in Palestine, and it is uncertain what kind was used, perhaps the *lycium spinosum*, which has leaves like ivy.

a purple garment. S. Matthew calls it "scarlet." Colours are not closely distinguished in Greek. Anything of a bright showy nature might be called "purple." It was probably an old military cloak, perhaps belonging to one of the officers. S. Matthew also adds that a reed as a mock sceptre was placed in His right hand, and that the soldiers "bowed the knee" in imitation of Oriental homage to a king.

5 Behold, the man! An appeal to the pity of the accusers. Such an insulted and bleeding sufferer cannot possibly do any further harm. His power is broken, you need not demand the last penalty. But the sight only seems to whet the appetite for blood.

6 Take him yourselves. Said apparently in anger and contempt. The Jews probably had no right to execute Him, and crucifixion was not a Jewish punishment.

die, because he made himself the Son of God. ⁸When Pilate therefore heard this saying, he was the more afraid; ⁹and he entered into the palace again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. ¹⁰Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee? ¹¹Jesus answered him, Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin. ¹²Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king speaketh against Cæsar. ¹³When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The Pavement, but in Hebrew, Gabbatha. ¹⁴Now it was the Preparation of the passover: it was

7 he made himself the Son of God. The Jewish mob here bring out the true reason for their charge, as it was for declaring Himself "Son of God" that they themselves had condemned Him. It was a false move, for instead of angering Pilate against our Lord it roused his superstitious terrors. Although probably, like most Romans, an unbeliever, he retained enough of the old heathen ideas to believe it possible that Christ was some demi-god or supernatural being. He had evidently been impressed in spite of himself by the prisoner's words, and by His dignified demeanour and extraordinary endurance.

9 Jesus gave him no answer. The revelation of Divine truth can only be made to those who are prepared to receive it. Pilate's whole attitude and conduct showed him to be incapable of receiving the truth of our Lord's Divinity.

11 Thou wouldest have no power against me. Our Lord's submission to Pilate's authority was voluntary; not only did Pilate derive his office as ruler and judge from God, but it was only by Divine permission that he could condemn the Son of God.

The Jews, especially their high priest, were more responsible than Pilate, for they ought to have recognised their Messiah.

12 thou art not Cæsar's friend. This last argument was effectual, as the Jews knew it would be. Pilate was not in favour at Rome, and an accusation of acquitting a claimant to the crown of Judaea would have meant his ruin with the suspicious tyrant Tiberius.

13 The Pavement. Some well-known piece of tessellated pavement, which had a Hebrew name of its own (**Gabbatha**=the rounded height); perhaps the pavement of the Temple Mount which Josephus speaks of. The "bema," or **judgment-seat**, was evidently a movable chair.

14 it was the Preparation, i.e. the day before the Passover—a day which would terminate at sunset, when the paschal lambs would be slain and the great Sabbath begin.

about the sixth hour. And he saith unto the Jews, Behold, your King! ¹⁵They therefore cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

²⁴And Pilate gave sentence that what they asked for should be done. ²⁵And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

S. Luke
xxiii. 24, 25.

The Via Dolorosa.

S. John xix. ¹⁶They took Jesus therefore: ¹⁷and he went out, bearing the cross for himself.

S. Mark xv. ²¹And they compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go *with them*, that he might bear his cross.

21.

14 about the sixth hour. Much discussion has taken place as to the apparent discrepancy between this and "the third hour" given by S. Mark. The earlier time is much more suitable to the events of the day, and it has been conjectured that S. John is using here and elsewhere in his Gospel another method of calculation, similar to our own, beginning at midnight.

Behold, your King. Pilate, in anger at being thwarted, says this to insult the Jews; yet the words are an unconscious witness to the great truth which the Jews refused.

15 We have no king but Cæsar. The very contradiction of all their principles and national pretensions; in their frenzied malice they give away everything they care for, and accept the sovereignty of Rome.

17 bearing the cross for himself. It was customary to compel the condemned person to carry his own cross; usually this was only the transverse beam, the upright post being fixed at the place of execution. The apparent inconsistency between S. John's statement and that of the Synoptists that Simon of Cyrene bore the cross is explained by the Christian tradition that our Lord fell more than once under His cross, and was evidently unable to carry it all the way.

21 And they compel one passing by. The word **compel** is that used of forced services demanded by soldiers and royal officials; a Persian word originally (see above, p. 90). Perhaps Simon showed on meeting the procession some sympathy with our Lord, and so was seized upon in derision. If he did not become a Christian himself afterwards (though it would be almost certain that he did), evidently his two sons were well known in the Church; probably in the Roman

²⁷And there followed him a great multitude of the people, and of women who bewailed and lamented him. ²⁸But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. S. Luke

²⁹For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. ³⁰Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. ³¹For if they do these things in the green tree, what shall be done in the dry? xxiii. 27-32.

³²And there were also two others, malefactors, led with him to be put to death.

²²And they bring him unto the place Golgotha, which is,

Church for which S. Mark wrote. **Rufus** and his mother are referred to affectionately by S. Paul in Rom. xvi. 13.

Evidently many Jews of Cyrene (in N. Africa) lived or sojourned in Jerusalem (see Acts ii. 10, vi. 9).

27 women who bewailed and lamented him. These were probably women of Jerusalem who made a pious practice of accompanying the condemned with expressions of sorrow, and providing for them the medicated wine alluded to by S. Mark. Thus their grief was rather general than personal.

For behold, the days are coming. The days of the siege and destruction of Jerusalem, and the "times of the Gentiles" that followed.

Blessed are the barren. Motherhood was the most coveted privilege with a Jewish woman; and to call the childless blessed would be a terrible confession of national misery.

30 Then shall they begin to say. This is a quotation from Hosea x. 8, and is applied in Rev. vi. 16 to the final terror of the wicked at the approach of Christ as judge.

31 For if they do these things in the green tree. Perhaps a proverbial expression the exact sense of which has been lost, or an allusion to Ezek. xx. 47. Trees are so precious in the East that the contrast between a green and a withered tree is often used to point a moral lesson. We might paraphrase: If such sufferings as these are inflicted on an innocent person, what will be the end of those who are like the withered tree which bears no fruit?

22 the place Golgotha. So called either because being the place of execution it was full of skulls, or because it was a rounded knoll shaped like a skull (see note below). It was certainly outside the walls (Heb. xiii. 12), but near the city, and apparently on an eminence: as to its locality see below, p. 328.

S. Mark xv.
22, 23. being interpreted, The place of a skull. ²³And they offered him wine mingled with myrrh: but he received it not.

The Crucifixion, the Seven Last Words and Death of the Lord.

³³And when they came unto the place which is called The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left.
S. Luke xxiii.
33, 34. ³⁴And Jesus said, Father, forgive them; for they know not what they do.

¹⁹And Pilate wrote a title also, and put it on the cross. And

23 wine mingled with myrrh. This was a draught usually given by private benefactions to criminals to dull the senses and lessen the pain. S. Matthew's "wine mingled with gall" may be the same as this (described in the language of Ps. lxix.), or it may have been offered in derision after He had refused the sedative drink (cp. p. 322). He evidently willed to keep His mind unclouded to the last, and suffer voluntarily to the utmost.

"Thou wilt feel all, that Thou mayst pity all.
And rather wouldst Thou wrestle with strong pain,
Than overcloud Thy soul,
So clear in agony."—*Christian Year*: Tuesday before Easter.

33 The skull. Hence our word "Calvary," from "Calvaria" (Vulgate). See above for origin of name. An ancient legend said that in this place was the grave of Adam, and the old painters represented a skull at the foot of the cross.

"Thou madest death, and lo Thy foot
Is on the skull that Thou hast made."—*In Memoriam*.

they crucified him. The criminal was sometimes only tied to the cross and might linger for days; but our Lord was evidently nailed through the hands and feet, as the marks on His Resurrection body showed.

34 Father, forgive them. The First of the Seven great words from the cross: the Word of Intercession—pleading for mercy on the Roman soldiers especially (but not on them alone), who were crucifying in their ignorance "the Lord of glory" (cp. Isa. liii. 12). This word reaches a moral sublimity beyond not only all that is recorded of the great heathen sufferers, but even of the saints and prophets of the O.T. (but cp. Acts vii. 60).

19 And Pilate wrote a title also. It was customary to affix this sort of proclamation to the cross, stating the crime for which death was inflicted. The words were usually written in black on a whitened board,

there was written, JESUS OF NAZARETH, THE KING OF THE JEWS.

²⁰ This title therefore read many of the Jews : for the place where Jesus was crucified was nigh to the city : and it was written in Hebrew, *and* in Latin, *and* in Greek. S. John xix. 19-24.

²¹ The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews ; but, that he said, I am King of the Jews. ²² Pilate answered, What I have written I have written.

²³ The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part ; and also the coat : now the coat was without seam, woven from the top throughout. ²⁴ They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be : that the scripture might be fulfilled, which saith,

They parted my garments among them,
And upon my vesture did they cast lots.

³⁰ And they that passed by railed on him, wagging their heads, ⁴⁰ and saying, Thou that destroyest the temple, and buildest it in three days, save thyself : if thou art the Son of God, come down from the cross. ⁴¹ In like manner also the chief priests mocking *him*, with the scribes and elders, said, ⁴² He saved others ; himself he cannot save. He is the King of Israel ; let him now come down from the cross, and

S. Matt.

xxvii. 39-44.

which the prisoner carried himself on the way to execution. Pilate's object here is evidently to insult the Jews, in revenge for their having insisted on the crucifixion of Jesus against his own wishes. This title on the Lord's cross was written in the three great languages of the world—the tongues of religion and empire and learning ; it was intended to be read by all, and it was an unconscious proclamation of the Catholic Gospel to the world.

23 now the coat was without seam. This would be the long tunic with sleeves worn under the outer cloak. S. John points out its seamlessness, no doubt in allusion to the robe of the high priest which was made in the same way. He probably wishes his readers to see in this a type of the priesthood of Christ ; a further type has been seen in it of the essential unity of the Church of Christ.

24 the scripture. (Ps. xxii. 18.) This is the most remarkable and vivid of the Passion psalms, containing not only a general portrait of One suffering unjustly at the hands of a mob of blaspheming enemies, but also exact predictions, e.g. of the piercing of the hands and the feet. This psalm was evidently in our Lord's mind as well as in that of His disciple (see below).

we will believe on him. ⁴³He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God. ⁴⁴And the robbers also that were crucified with him cast upon him the same reproach.

³⁶And the soldiers also mocked him, coming to him, offering him vinegar, ³⁷and saying, If thou art the King of the Jews, save thyself.

³⁹And one of the malefactors which were hanged S. Luke xxiii.

^{36, 37; 39-43.} railed on him, saying, Art not thou the Christ? save thyself and us. ⁴⁰But the other answered,

and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? ⁴¹And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. ⁴²And he said, Jesus, remember me when thou comest in thy kingdom. ⁴³And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

43 He trusteth on God. This verse is again a quotation from Ps. xxii. 8. The chief priests in their blind malice quote against Christ the very words prophesied of Him so long ago.

36 offering him vinegar. This act of mockery must be distinguished from both the medicated cup which He refused and the vinegar which He received at the end of His sufferings. It may be the same as S. Matthew's "wine mingled with gall"; no doubt it was the ordinary drink of the Roman soldiers, which they had brought with them for their mid-day meal.

39 Art not thou the Christ? The man was evidently a Jew and taunts Jesus with His Messiahship, which seems helpless to save. The other robber also had at first joined in the general reviling, but he is converted as he beholds the patience and compassion of the Lord, confesses his sins, and the sinlessness of Jesus, and prays for a better "salvation."

42 remember me. This is a confession of faith in our Lord's Messiahship; he believes that the title over the cross expresses a real truth, and that Jesus Christ will come again in His kingdom.

43 Verily I say unto thee. The Second Word—the Word of forgiveness. The penitent's confession of sin and of faith is accepted. He must die on the cross as the temporal penalty of his sin; but he is forgiven and promised more than he asked for—the companionship of the Lord instead of mere remembrance, and an immediate entrance into happiness.

Paradise. A Persian word meaning a royal garden shaded with trees. Our Lord evidently means by it the place or state of the souls of the saved after their death—a condition of rest and refreshment.

²⁵ But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Clopas, and Mary Magdalene.

²⁶ When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold, thy son! ²⁷ Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home*. S. John xix. 25-7.

⁴⁵ Now from the sixth hour there was darkness over all the land until the ninth hour. ⁴⁶ And about the ninth hour Jesus cried with a loud voice, saying, S. Matt. xxvii. 45-7.

Many important truths are contained in this one sentence. The condition of the blessed dead after leaving the body is evidently at once one of consciousness, of happiness, and of the presence of Jesus. The article of the Creed, "He descended into hell," is also corroborated by this word from the cross; "hell" being the O.E. word for the "covered" or "hidden" place of departed souls.

25 his mother. Separated from Him during His ministry, now reunited to Him in His sufferings; the "hour" He had spoken of at Cana was now come (p. 47). The wonderful medieval poem by Jacopone da Todi, "Stabat mater dolorosa," is the best commentary on this.

his mother's sister. It is uncertain whether by this is meant **Mary the wife of Clopas**, or some fourth unnamed woman. It is difficult to suppose that two sisters bore the same name, Mary. Perhaps "His mother's sister" was Salome, the mother of S. John. The other Mary is probably the mother of "James the Less"—perhaps the same as James the son of Alphaeus, Clopas being a shortened form of Alphaeus.

26, 27 Woman, behold, thy son! . . . Behold, thy mother! The Third Word—the Word of human affection. S. Joseph was dead, and the Blessed Virgin had no other children but our Lord. She is committed to the care of the beloved disciple S. John, who receives her as a mother, a position which she naturally continued to hold both in the infant Church (Acts i. 14) and in the Church of all time.

27 from that hour. This perhaps accounts for S. John's omission of the three hours' darkness. He only returned in time to hear the last words and see the end.

45 darkness over all the land. "The sun's light failing" (S. Luke). This was not an eclipse, but an awe-inspiring gloom which spread over the sky, such as might naturally occur in connection with the earthquake which followed. But natural events may be supernaturally controlled. Nature herself is made to bear witness to the suffering of the Creator and Lord of nature.

Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me? ⁴⁷And some of them that stood there, when they heard it, said, This man calleth Elijah.

²⁸After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst. ²⁹There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth.

S. Matt. ⁴⁹And the rest said, Let be; let us see whether
xxvii. 49. Elijah cometh to save him.

S. John xix. ³⁰When Jesus therefore had received the vinegar,
30. he said, It is finished.

46 Eli, Eli, lama sabachthani? The opening words of Ps. xxii. in an Aramaic paraphrase. The Fourth Word—the Word of human anguish. The psalm in question is not one of despair, but of stedfast faith, leading on from suffering to victory. Our Lord is suffering to the utmost the last strain of temptation. He loses the *sense* of the Father's nearness and sympathy, but by faith He keeps hold of the truth of His union with the Father, whom He still addresses as **My God**. Thus He endures and triumphs, fulfilling the Scripture. Further than this it is scarcely reverent to go. Mental agony is the worst of all human suffering, and therefore our Lord would not leave its depths unsounded.

47 This man calleth Elijah. The soldiers did not understand the words, but caught at the first one, which seemed like "Elijah," about whom they would know something by mixing with the Jews; perhaps Jewish superstition invoked the prophet to assist the dying, just as a chair was placed for him at the circumcision of a Jewish child.

28 I thirst. The Fifth Word—the Word of human weakness. The bodily suffering of thirst reasserts itself when the strain of mental agony is over, and the darkness within and without is passing away. **The scripture** alluded to is probably Ps. lxi., another of the Passion psalms.

29 a sponge full of the vinegar upon hyssop. Probably these things were usually provided by some charitable hand to relieve the thirst of sufferers. The **hyssop** would be the long dry stalk of some plant, on which the sponge full of sour wine could be lifted.

30 It is finished. The Sixth Word—the Word of triumph. More exactly, "it is completed" or "consummated." Taken in connection with our Lord's frequent reference to O.T. prophecy in the course of His Passion, this word implies His consciousness at the moment of death that all the great Divine purpose which had been gradually unfolded in the O.T. for faith to read, has now been completed. Humanity is redeemed.

⁴⁶And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said this he gave up the ghost.

S. Luke
xxiii. 46.

The Portents at the Death of the Lord.

⁵¹And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks were rent; ⁵²and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; ⁵³and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many. ⁵⁴Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of God.

S. Matt.
xxvii. 51-6.

46 Father, into thy hands. The Seventh Word—the Word of rest. Again a quotation—Ps. xxxi. 5. The complete sense of union between the Son and the Father has returned. The Lord entrusts His human soul into the keeping of the Father.

he gave up the ghost, i.e. He voluntarily gave up His life, “breathed out His soul.”

51 the veil of the temple. There were two veils, one which hung in front of the Holy Place, and a second which separated the Holy Place from the Holy of Holies. It is doubtful which of the two is here referred to; probably the first. The tearing of the veil may have been produced by the earthquake, but it must have been very terrifying; many would be assembled, as it was the hour of the evening sacrifice, and probably also of the slaying of the Passover lambs. Its symbolism could hardly escape the more thoughtful among the spectators, and is suggested in Heb. ix. and x. The Holy Place, into which only the sons of Aaron could enter, was an obvious figure of the limitations of the Jewish dispensation. Henceforth the barrier is removed. “Thou didst open the kingdom of heaven to all believers” (Te Deum).

52 many bodies of the saints. This strange occurrence is recorded only by S. Matthew, but it is not unreasonable. If our Lord “preached to the spirits in prison” (1 S. Peter iii. 19), why should He not have granted to some of the saints of the O.T., the prophets, for example, and righteous men who were buried near the place of His own death, to share with Him in His Resurrection when that took place? It would be a further sign that death was conquered.

54 Truly this was the Son of God. A confession of faith in our Lord’s Divinity, though not perhaps as yet to the full extent of the Christian Faith. The centurion at least confessed the Sufferer in the moment of death and apparent failure to be a Divine being. Evidently

⁵⁵And many women were there beholding from afar, which had followed Jesus from Galilee, ministering unto him: ⁵⁶among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

S. Luke
xxiii. 48. ⁴⁸And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts.

³¹The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate S. John xix. 31-7. that their legs might be broken, and *that* they might be taken away. ³²The soldiers therefore came, and brake the legs of the first, and of the other which was crucified with him: ³³but when they came to Jesus, and saw that he was dead already, they brake not his legs: ³⁴howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. ³⁵And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. ³⁶For these things came to pass, that the

His death bore the marks of a mysterious triumph. Tradition tells that the centurion became a Christian bishop and afterwards a martyr.

48 returned smiting their breasts. Now that the instigation of the chief priests had ceased, some better feelings begin to assert themselves. The crowds express sorrow and repentance, feelings which bore fruit in many of them when S. Peter preached on the Day of Pentecost.

31 that the bodies should not remain on the cross. This was forbidden in any case by the Law (Deut. xxi. 23), and the fact that the morrow was a Sabbath in Passover time, and probably the very Passover day itself, made them more anxious that the *crurifragium*, the breaking of the legs with iron bars, should be resorted to at once, to end the lives of the sufferers.

34 pierced his side. Perhaps to make certain of His death. **blood and water.** S. John, by his solemn asseveration of the truth of this in the following verse, evidently intends his readers to see a "sign" of some great mystery in it. He also alludes to it in his first epistle (1 S. John v. 6-9). The Church has usually understood this sign to be (1) of the Divinity of our Lord; His dead body being still the body of God the Son, showed supernatural marks of being preserved from decay by its union with Godhead; (2) of the spiritual life which would flow forth in the great Sacraments of Baptism and the Holy Eucharist, from the Body of the Lord.

scripture might be fulfilled, A bone of him shall not be broken.
³⁷And again another scripture saith, They shall look on him whom they pierced.

The Entombment.

⁴²And when even was now come, because it was the Preparation, that is, the day before the sabbath, ⁴³there came Joseph of Arimathæa, a councillor of honourable estate, S. Mark xv. 42, 43.

being a disciple of Jesus, but secretly for fear of the Jews, S. John xix. 38.

⁵¹(he had not consented to their counsel and deed), S. Luke xxiii. 51.

who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of Jesus.

⁴⁴And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. ⁴⁵And when he learned S. Mark xv. 43-6.

it of the centurion, he granted the corpse to Joseph. ⁴⁶And he bought a linen cloth, and taking him down, wound him in the linen cloth.

³⁹And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a

36 A bone of him shall not be broken. A direction with regard to the Paschal lamb (Exod. xii. 46). S. John means that our Lord is the true Paschal Lamb, the reality of which that was a type.

37 They shall look on him. From Zech. xii. 10. The Hebrew has "me," i.e. Jehovah. S. John intends evidently to show that our Lord Himself *is* Jehovah, whom His people have pierced, and the sight of this will be a great call to sorrow and repentance.

43 Joseph of Arimathæa. Unknown except for the statements about him in the Gospels. He was a member of the Sanhedrin like Nicodemus, but his support of Jesus seems up to this time to have been mainly negative. He now declares himself, an act of faith and courage. Medieval legend makes him the first preacher in Britain and the founder of Glastonbury. Arimathæa is probably Ramah of 1 Sam. i.

44 And Pilate marvelled. The crucified often lingered several days before dying.

39 Nicodemus. See above, pp. 50, 172. **a mixture of myrrh and aloes.** Another reading is "a roll." It was a very great quantity of these aromatic spices; Nicodemus was, no doubt, a rich man. The

hundred pound *weight*. ⁴⁰So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. ⁴¹Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. ⁴²There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

S. Matt. And he rolled a great stone to the door of the
xxvii. 60. tomb, and departed.

⁵⁵And the women, which had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. ⁵⁶And they returned, and prepared spices and ointments.

And on the sabbath they rested according to the commandment.

⁶²Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, ⁶³saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. ⁶⁴Command therefore that the sepulchre be

intention seems to have been to preserve the body temporarily, until the Sabbath was over, and some greater care and honour could be given to the burial.

41 a new tomb. This was the tomb, hewn out in the rock, which Joseph had prepared for himself originally (S. Matthew). Cp. the prophecy of Isa. liii. 9. Our Lord is laid in a tomb never used before, just as He was born of a virgin, and had entered Jerusalem on a foal never before ridden by man.

S. Helena, the mother of Constantine, is said to have rediscovered in 330 the tomb, which had been profaned by a temple of Aphrodite. Here was built the great Church of the Holy Sepulchre, which has been the centre of Christian pilgrimage and devotion ever since.

In recent years, however, attention has been much drawn to another site, outside the north gate of Jerusalem, in the garden of the hospice built by the Templars in the twelfth century. Here has been discovered a tomb which is said to fulfil all the conditions of the narrative much better than the traditional site, and close to it is a knoll which may have been Golgotha. A tradition of so long standing ought not, however, to be lightly disregarded. It seems almost incredible that Christians should have lost the memory of so sacred a spot, even though Jerusalem was twice destroyed by the Romans.

63 Sir, we remember. It is remarkable, but not unnatural, that our Lord's enemies should have remembered better than His friends

made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. ⁶⁵Pilate said unto them, Ye have a guard: go your way, make it *as* sure as ye can. ⁶⁶So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

His promise of rising again. The precautions they take recoiled on their own heads, and became actual proof of the miraculous nature of the Resurrection.

65 Ye have a guard, i.e. the guard appointed already to watch the Temple. The margin reads, "Take a guard." He grants their request. The guard would be a body of about forty Roman soldiers under strict discipline.

66 sealing the stone. By drawing a cord across it, and sealing each end of the cord to the rock with an official seal.

IX

THE GLORY

*Thou who hast done great things,
O God, who is like unto Thee ?
Thou, which hast shewed me many and sore troubles,
Shalt quicken me again.
And shalt bring me up again from the depths of the earth.*

Ps. lxxi. 19, 20.

On the third morn He rose again
Glorious in majesty to reign ;
O let us swell the joyful strain.

Alleluia !

(Easter Hymn, 12th century).

IX. THE GLORY

The Resurrection : the First Appearance—to Mary Magdalene.

¹ Now on the first *day* of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. ² She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. ³ Peter therefore went forth, and the other disciple, and they went toward the tomb. ⁴ And they ran both together : and the other disciple outran Peter, and came first to the

S. John xx.
1-18.

The accounts of the first appearances of the risen Christ are a little difficult to harmonise, as might well be expected in such amazing and unparalleled circumstances. A number of independent witnesses are describing concisely the same events, but without any attempt to harmonise the details. If our information were fuller, it would be no doubt easy for us to do this. The main facts, however, stand out clear, and bear the very stamp of sincerity and truth.

1 the first day of the week. Henceforth the Christian holy day, "the Lord's Day" (Rev. i. 10), destined afterwards to supersede the Jewish Sabbath. This would be the day on which the first-fruits of the new harvest were offered by the priest in the Temple, as a solemn "wave-offering" (Lev. xxiii. 5-14). S. Paul is alluding to this when he speaks of our Lord's Resurrection as being "the first-fruits of them that are asleep" (1 Cor. xv. 20).

Mary Magdalene. It is evident from S. John's vivid and circumstantial account that S. Mary Magdalene was in advance of the other holy women, and in the ardour of love and sorrow came first to the tomb. The Synoptists simply speak of her as coming with the others. But cp. S. Mark xvi. 9, 10.

4 the other disciple outran Peter. S. John was the younger of the two, but either through fear, or reverence for the older disciple, he does not first enter the tomb. His account of what they both saw is circumstantial, and evidently the record of an eye witness. The grave-clothes were disposed with care and order, there was no trace of hurry or of any rifling of the tomb.

tomb; ⁵ and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. ⁶ Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, ⁷ and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. ⁸ Then entered in therefore the other disciple also, which came first to the tomb, and he saw, and believed. ⁹ For as yet they knew not the scripture, that he must rise again from the dead. ¹⁰ So the disciples went away again unto their own home.

¹¹ But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; ¹² and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. ¹³ And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. ¹⁴ When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. ¹⁵ Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will

8 he saw, and believed. S. John records the personal effect produced on his mind by what he saw. He was unprepared for it; he did not understand that it was in accordance with prophecy, but he **believed** that the unparalleled had happened, that the dead had risen.

11 weeping. S. Mary Magdalene does not as yet realise what has taken place. Her only thought is that the last link with the sacred past is gone: even the body of the Lord has been taken away. She is so absorbed in this sorrow that she does not seem to recognise that these two who speak to her are beings of another world.

two angels in white. All the accounts speak of angels at the tomb. S. Luke mentions two, the other evangelists one. These heavenly ministers, unseen and unsummoned during the Passion (except once in Gethsemane), are now visible to those who have power to see them, watching by the empty tomb.

14 and knew not that it was Jesus. It was still very early in the morning, and perhaps not full daylight, or her eyes may have been dim with tears and dazzled with gazing into the dark rock-hewn grave. But it is also noteworthy that our Lord after His Resurrection is seldom recognised at first sight. His form is the same, but mysteriously changed; it has upon it already something of the glory of the eternal world, the change from the "natural body" to "the spiritual body."

take him away. ¹⁶ Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Master. ¹⁷ Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. ¹⁸ Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and *how that* he had said these things unto her.

The Second Appearance—to the Holy Women.

¹And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, that they might come and anoint him. ²And very early on the first day of the week, they come to the tomb

S. Mark xvi.
1-4.

16 Jesus saith unto her, Mary. Literally "Miriam." The utterance of her own name comes like a flash of conviction. Love cannot be mistaken.

17 Touch me not. A mysterious and difficult saying. More literally "Grasp me not." A change has come upon the former earthly conditions of intercourse and love. For purpose of proof, our Lord a little later allowed the disciples to touch His body, but Mary needed no such evidence. Yet her thoughts need to be lifted to a higher region. Christ is not to dwell on earth as before, but to ascend.

for I am not yet ascended. The word **for** is very important, contradiction though it seems. The Ascension will not be the taking away of Christ, but bringing Him near to the touch of man after a new and universal manner. In the Eucharist the believer henceforth in all places and times will be able to touch Christ's body.

my brethren. A new title; hitherto they have been disciples, apostles, servants, friends, but now the new relationship of the Church to God is completed. The redeemed are one family in Christ. The same title is recorded by S. Matthew (xxviii. 10).

my Father and your Father. The same Father, but in a different sense for me and for you; my Father by essential nature, yours by adoption; **My God**, for I am still man, though God also; **your God**, for He has redeemed and reconciled His creatures to Himself.

1 Mary Magdalene. As it has been noted above, S. Mary Magdalene seems to have been much in advance of the other women; she was at the tomb "while it was yet dark," they "when the sun was risen" (v. 2). S. Luke in addition to the names given here mentions Joanna, who had appeared previously in viii. 3, the wife of Chuza, Herod's steward. Perhaps S. Luke knew her through his calling as a physician, which may have enabled him to know more of Herod's court than the other evangelists (cp. Acts xiii. 1). It has been suggested that he may

when the sun was risen. ³And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? and looking up, they see that the stone is rolled back: for it was exceeding great.

² And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. ³ His appearance was as lightning, S. Matt. and his raiment white as snow: ⁴ and for fear of him xxviii. 2-15. the watchers did quake, and became as dead men. ⁵ And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which hath been crucified. ⁶ He is not here; for he is risen, even as he said. Come, see the place where the Lord lay. ⁷ And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you. ⁸ And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. ⁹ And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. ¹⁰ Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

¹¹ Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. ¹² And when they were assembled with the

have learned from Joanna the B.V. Mary's account of the Annunciation and Nativity.

anoint him. Complete the offices of burial, which had been performed very hastily on the eve of the Sabbath by Joseph and Nicodemus.

2 and came and rolled away the stone. So as to show the empty tomb. The Lord had already risen, invisibly to the guards. His glorified body passed through the sealed stone, as in the evening through the closed doors. It was the appearance of the angel that terrified the guards, not, as is often represented in pictures, the rising of the Lord, of which they knew nothing.

7 tell his disciples. S. Mark adds "and Peter." S. Peter himself must have been the authority for this. The penitent apostle has a special message, even as the penitent Magdalene is privileged to be the first witness.

9 Jesus met them. This appearance is recorded only by S. Matthew. S. Mark breaks off in the middle of the narrative. It may have been a continuation of the appearance to S. Mary Magdalene, who before going with the news had been joined by the other women, who shared in her vision of the Lord.

elders, and had taken counsel, they gave large money unto the soldiers, ¹³saying, Say ye, His disciples came by night, and stole him away while we slept. ¹⁴And if this come to the governor's ears, we will persuade him, and rid you of care. ¹⁵So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, *and continueth* until this day.

The Third and Fourth Appearances—to two Disciples and to S. Peter.

¹³And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. ¹⁴And they communed with each other of all these things which had happened. ¹⁵And it came to pass, S. Luke xxiv.
13-35. while they communed and questioned together, that Jesus himself drew near, and went with them. ¹⁶But their eyes were holden that they should not know him. ¹⁷And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. ¹⁸And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? ¹⁹And he said unto them, What things? And they said unto him, The things concerning

13 while we slept. The penalty for this under military law was death (cp. Acts xii. 19); but the chief priests had confidence in their power of bribery, to get the soldiers acquitted. Roman provincial governors were but too accessible to this (cp. Acts xxiv. 26). On the inherent absurdity of this story see Canon Holmes' *Immortality*, pp. 221-6.

14 rid you of care. This seems to have been the technical expression for having bribed sufficiently highly to insure one's safety.

13 two of them. Not apostles (see *v.* 33). One is called Cleopas, not the same name as Clopas, the husband of Mary (p. 323). The other is unknown. Conjecture has suggested that it was the writer himself, S. Luke. It seems, however, from the introduction to his gospel that he was not an actual eye witness of the events he records.

Emmaus. The site is disputed; there was more than one place of that name. Probably this one was *Khamasah*, south-west of Jerusalem.

16 their eyes were holden. See note above p. 334.

18 Dost thou alone sojourn in Jerusalem? The meaning is not quite certain. It may be "Are you the only person staying in Jerusalem who does not know?" or "Do you stay all by yourself in Jerusalem and therefore do not know?"

Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people : ²⁰and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. ²¹But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. ²²Moreover certain women of our company amazed us, having been early at the tomb ; ²³and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. ²⁴And certain of them that were with us went to the tomb, and found it even so as the women had said : but him they saw not. ²⁵And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken ! ²⁶Behoved it not the Christ to suffer these things, and to enter into his glory ? ²⁷And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. ²⁸And they drew nigh unto the village, whither they were going : and he made as though he would go further. ²⁹And they constrained him, saying, Abide with us : for it is toward evening, and the day is now far spent. And he went in to abide with them. ³⁰And it came to pass, when he

24 but him they saw not. These two had started for their journey apparently before the news of the actual appearance of the Lord had reached the disciples. They had heard only of the angels, and of the tomb being found empty (by SS. Peter and John).

25 O foolish men. A gentle rebuke—"men without understanding." A certain conventional interpretation of the prophets had been accepted by them as by other Jews, and they had been unable to see beyond it and recognise that the Passion had been foretold.

26 Behoved it not the Christ to suffer. It was part of the Divine counsels, as revealed in the prophets, that the way to the Messianic glory and kingdom should be through sufferings. This is the plain witness of (among other passages) Isa. liii. and Ps. xxii.

27 the things concerning himself. It is notable what stress our Lord after His resurrection lays upon the prophecies of Himself in the O.T. Consequently there is nothing that modern unbelief is more eager to do away with than the Messianic prophecies. It may be true that Christians have sometimes been too eager to read predictions into the letter of the O.T., but the broad lines of prediction stand outside of criticism. We may conjecture that our Lord drew special attention to such prophecies as we find the apostles in their sermons in the Acts and their epistles quoting respecting the Passion and the Resurrection. Cp. e.g. Acts ii. 25-8, 34, 35 ; iii. 22, 23 ; iv. 25, 26 ; viii. 32, 33 ; xiii. 33-5.

had sat down with them to meat, he took the bread, and blessed it, and brake, and gave to them. ³¹And their eyes were opened, and they knew him; and he vanished out of their sight. ³²And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures? ³³And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, ³⁴saying, The Lord is risen indeed, and hath appeared to Simon. ³⁵And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.

The Fifth Appearance—to the Disciples.

¹⁹ When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. S. John
xx. 19.

³⁷ But they were terrified and affrighted, and supposed that they beheld a spirit. ³⁸And he said unto them, Why are ye troubled? and wherefore do reasonings arise in your hearts? ³⁹See my hands and my feet, that S. Luke xxiv.
37-43.

30 he took the bread, and blessed it. Much controversy has been spent on the question whether this was a celebration of the Holy Eucharist or not. Probably there was no Eucharist between the institution and the descent of the Holy Ghost on the Day of Pentecost, since when no day in Christian history has passed without this service. But, in any case, the Lord's action would *suggest* the Eucharist, and the truth that henceforth this sacrament would be the great means of realising His presence.

34 hath appeared unto Simon. This special appearance to an individual apostle is also mentioned by S. Paul (1 Cor. xv. 5). No details are given, but we may reverently conjecture that he who was to be chief of the apostles, and who had sinned so deeply in his denials, was granted individual pardon.

19 on that day. S. John is careful to emphasise the day, henceforth the special day of Christian worship. On this first Sunday the Lord Himself was visibly present with His disciples.

the doors were shut. The disciples, discredited by the death of their Master and apparent failure of all their hopes, were probably in terror of their own lives. The precaution which fear had suggested enhanced the marvel of the Resurrection.

it is I myself : handle me, and see ; for a spirit hath not flesh and bones, as ye behold me having. ⁴⁰And when he had said this, he shewed them his hands and his feet. ⁴¹And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat ? ⁴²And they gave him a piece of a broiled fish. ⁴³And he took it, and did eat before them.

²⁰ The disciples therefore were glad, when they saw the Lord.

S. John xx. ²¹ Jesus therefore said to them again, Peace *be* unto you : as the Father hath sent me, even so send I you.

20-3.

²² And when he had said this, he breathed on them,

39 it is I myself. There is no question as to the identity of the body present to their senses with that which had suffered on the cross and lain in the tomb. They touched the body as well as saw it, which disposes of the theory that what they saw was a mere vision, the creation of their own imagination, or even a bodiless spirit. At the same time the material body had in some way changed ; it had become spiritualised, without ceasing to be material. The Lord appears and disappears at will ; material objects are no obstacle ; He is known and recognised only by those whom He allows to do so. Faith and love are the conditions of seeing Him. He was never seen by the unbelieving Jews, His enemies. Not the mere bodily senses but the higher faculties of human nature are necessary for the apprehension of the Resurrection-body.

41 Have ye here anything to eat ? It is difficult to explain this eating after the Resurrection (cp. Acts x. 41), with our limited knowledge of the real nature of matter, of the laws that govern it, and of what will be the ultimate relation of matter to spirit. But it seems clear that this eating was not for necessity, but for evidential purposes only ; probably for the same reason the Lord allowed His body to retain the marks of His Passion. The Resurrection-body would naturally be perfect.

42 a piece of a broiled fish. The addition "and a honeycomb" is not found in the most ancient authorities, but it may represent a true tradition.

21 as the Father hath sent me. The commission given to the apostles (that *they* are primarily addressed is implied in the word "sent," cp. S. John xvii. 18) is of the same order as that given to the Son Himself by the Father. They are to go into the world with His authority, and continue His work, performing His Messianic offices of prophet, priest, and king.

22 he breathed on them. The word is the same as that used in LXX. to translate Gen. ii. 7, the original gift of life. This gift of the Holy Ghost is anticipatory of the gift of Pentecost, and would seem to be a special gift conferred upon the apostles and their successors,

and saith unto them, Receive ye the Holy Ghost : ²³ whose soever sins ye forgive, they are forgiven unto them ; whose soever *sins* ye retain, they are retained.

⁴⁴ And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in ^{S. Luke xxiv.} the law of Moses, and the prophets, and the psalms, ^{44-8.} concerning me. ⁴⁵ Then opened he their mind, that they might

for the ministry of reconciliation, which is further described in the verse that follows.

23 Whose soever sins ye forgive. Full forgiveness was not granted for human sins under the Old Covenant. Only sins of ignorance and minor offences could be atoned for by sin and guilt offerings. A prophet might be inspired (as in the case of Nathan and David), to pronounce the Divine forgiveness to an offender in a grave matter of wilful sin, but to offer full and free forgiveness for all sin, on repentance, was one of the offices reserved for Christ Himself. This power of forgiveness on earth is now by Him conferred upon His Church (possibly others besides the apostles were present on this occasion), while the apostles and their successors, the bishops and priests of the Church, are empowered to act as the authorised ministers of this power vested in the Church. The primary means of administering this forgiveness is through Holy Baptism ; but as that cannot be repeated, Absolution is provided as a second means of reconciliation for the penitent. In the early Church it was usually administered in public after a public confession ; in later times, to avoid abuses, it is more usually given in private. See the Absolution in the Office for the Visitation of the Sick, and the Office for the Ordering of Priests, and, for an instance of the exercise of the twofold office of retaining and forgiving sins, excommunication and absolution, S. Paul's treatment of the offender at Corinth (1 Cor. v. 3-5 and 2 Cor. ii. 10).

whose soever sins ye retain. The authority is also given to refuse forgiveness to those who are deemed not to be penitent. This is equivalent to a sentence of excommunication—removal for the time, until repentance is shown—from the company and the privileges of the Church.

44 the law of Moses, and the prophets, and the psalms. This was the threefold division of the canon of the O.T. which was familiar to the Jews. **The prophets** included most of the historical books, and **the psalms** the third division, also called "the writings" or "Hagiographa," was so called because the psalms came first in that collection. Thus the expression used by our Lord means the whole of the O.T.

understand the scriptures ; ⁴⁶ and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day ; ⁴⁷ and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. ⁴⁸ Ye are witnesses of these things.

²⁴ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. ²⁵ The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

S. John xx.
24, 25.

The Sixth Appearance—to the Disciples and Thomas.

²⁶ And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you. ²⁷ Then saith he to Thomas, Reach hither thy finger, and see my hands ; and reach *hither* thy hand, and put it into my side : and be not faithless, but believing. ²⁸ Thomas answered and said unto him, My Lord and my God. ²⁹ Jesus

S. John xx.
26-9.

²⁴ But Thomas, etc. Both the absence of Thomas and his expression of doubt are characteristic of a man intensely serious, but despondent and inclined to the more gloomy view.

²⁶ And after eight days again. The institution of the Christian Sunday is thus already established. Eight days according to Jewish reckoning would bring us to the first Sunday after Easter.

²⁷ Reach hither thy finger. Our Lord offers to S. Thomas the very test that he himself had proposed, but the sight and the voice of the Lord are sufficient. It is interesting to observe that there are different sorts of unbelief. Beneath S. Thomas' unbelief was a true heart, which desired to be loyal to the truth. His first unwillingness to believe is a proof of his sincerity. The unbelief of the chief priests and scribes was the result of a bad heart and falseness to conscience. No proof is offered to such unbelief, nor would it be accepted or believed if it were.

²⁸ My Lord and my God. This is the grand conclusion to which the narrative has been leading ; and here S. John originally ended his Gospel. It is the confession of the absolute Sovereignty and Deity of Jesus Christ.

saith unto him, Because thou hast seen me, thou hast believed : blessed *are* they that have not seen, and *yet* have believed.

*The Seventh Appearance—to Some of the Disciples
at the Sea of Galilee.*

¹After these things Jesus manifested himself again to the disciples at the sea of Tiberias ; and he manifested *himself* on this wise. ²There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. ³Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat ; and that night they took nothing. ⁴But when day was now breaking, Jesus stood on the beach : howbeit the disciples knew not that it was Jesus. ⁵Jesus therefore saith unto them, Children, have ye aught to eat ? They answered him, No. ⁶And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. ⁷That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast

S. John xxi.
1-24.

29 blessed are they. This is the last of the Beatitudes, recorded only by S. John. The privilege, as it might seem, of those whose eyes actually saw the risen Lord is compensated for by the additional blessing bestowed on those (a far greater number) who believe without seeing, on the evidence of the Scriptures, the Church, and their own conscience (cp. 1 S. Peter i. 8).

1 at the sea of Tiberias. S. Matthew and S. Mark record the injunction to the disciples to return to Galilee. S. John in this appendix to his Gospel describes an appearance at the sea of Galilee, unrecorded elsewhere, which must have taken place some time between the Sunday after Easter and the return to Jerusalem before the Ascension took place.

3 I go a fishing. They had indeed "forsaken all," but in this interval of waiting some of them may have had need to support themselves, and they turn naturally at Peter's suggestion to the old industry.

7 he girt his coat about him. S. Peter was **naked** only in the sense of having taken off his upper garments (a common Greek use of the word). He now, out of motives of reverence for the Lord

himself into the sea. ⁸But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net *full* of fishes. ⁹So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread. ¹⁰Jesus saith unto them, Bring of the fish which ye have now taken. ¹¹Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. ¹²Jesus saith unto them, Come *and* break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. ¹³Jesus cometh, and taketh the bread, and giveth them, and the fish likewise. ¹⁴This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

whom S. John has been first to recognise, puts on his thick outer cloak, before plunging eagerly into the water to meet Him.

8 the little boat. It is not certain whether by this a second boat is not meant.

9 they see a fire of coals, etc. This fire and food had, no doubt, been prepared by the Lord Himself, though how we are not told. A veil of mystery seems to rest upon all the details of this appearance.

10 Bring of the fish. In addition to the food already provided, they are to bring for cooking some of the fish which they have caught under the Lord's guidance (see below).

12 And none of the disciples durst inquire. No passage in S. John is more full of personal reminiscences than this. He remembers the hush of fear and reverence which rested upon this strange gathering in the early dawn by the seashore. It was an appearance from another world, and yet real and in this world.

14 This is now the third time—the other two being those on the two consecutive Sunday evenings in Jerusalem. Other appearances had been to individuals only, or not to "the disciples."

Christian insight has always recognised a remarkable symbolism in this appearance. The details, especially when compared with the first miraculous draught of fishes at the call of the disciples (S. Luke v.), seem to have been divinely overruled in order to suggest the key to the future history of the Church. There is a long night of apparently fruitless toil; the appearance of the Lord, unrecognised at first, brings the hoped-for success, and in much fuller measure than hoped. The nets are not broken now, nor is the ship in danger of sinking; the number of the fish is exactly told (a symbol, no doubt, of the full number of those to be saved by the Church's efforts). The penitent apostle no longer says to the Lord "Depart from me," but hastens to meet Him. The meal is ministered by the Lord Himself (cp. S. Luke xii. 37);

¹⁵So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son of John*, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. ¹⁶He saith to him again a second time, Simon, *son of John*, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. ¹⁷He saith unto him the third time, Simon, *son of John*, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. ¹⁸Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be

but it is partly the result of their own labours (S. Luke xvi. 12). We can scarcely fail to see in the boat a suggestion of the Church, in the Lord's appearance the Second Advent, and in the meal the heavenly banquet, "the marriage supper of the Lamb."

15 lovest thou me more than these? An allusion apparently to S. Peter's words at the last supper (S. Matt. xxvi. 33).

Feed my lambs. The apostolic commission to continue the work of Christ, who is "the Good Shepherd." Cp. S. Peter's own comment in 1 S. Peter v. 2, 3. There is an ascending scale in the third-fold charge. The words are carefully chosen. First it is to find food for the **lambs**, the little ones or the young converts; then to **tend** or shepherd the **sheep**, the full-grown flock; lastly, to **feed** the sheep, to find spiritual food for mature Christians.

17 Peter was grieved. The full meaning cannot be reproduced in English. Our Lord in His first two questions uses the highest word for "love." S. Peter replies modestly with a less vivid word. In His third question our Lord uses S. Peter's own word. "Do you love Me even in your own more timid way of expressing it?" S. Peter, having thrice denied, is thrice questioned before his public restoration; but he must feel first that the old boastful spirit was useless. He is being driven back to the very bed-rock of reality.

18 Verily, verily, I say unto thee. This is the last of the great sayings of the Lord, which S. John calls attention to by reproducing the solemn asseveration, "Amen, amen." It is a mysterious prediction of the change which life's experience and sufferings will bring to S. Peter, a contrast between his old freedom and self-will and the acceptance of treatment which will be compulsory and cruel. S. John himself, writing long after S. Peter's crucifixion in Rome, sees in that the fulfilment of the Lord's words (v. 19), but whether there was a further meaning in them, either for the apostle himself or for his successors in the work of tending Christ's flock, the future alone can fully disclose.

old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. ¹⁹Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me. ²⁰Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? ²¹Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? ²²Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me. ²³This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what *is that* to thee?

²⁴This is the disciple which bareth witness of these things, and wrote these things: and we know that his witness is true.

The Eighth Appearance—on the Mountain in Galilee.

¹⁶But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. ¹⁷And when they saw him,

21 Lord, and what shall this man do? The question seems prompted by affection. Peter and John were closely associated in important moments, e.g. at the Resurrection (p. 333), and later in Acts iii. Nevertheless the questioner is gently reproved. The sovereign will of the Lord will settle every man's calling and work; it is for each individual to make sure that he himself is "following" loyally.

23 This saying therefore went forth. This misunderstanding of our Lord's words in the early Church was perhaps one reason why S. John added this last chapter to his Gospel. Nevertheless, the error lasted for a long period. It was even believed for centuries that S. John was still alive in his grave at Ephesus, and would literally tarry till the Lord came.

24 we know that his witness is true. It is doubtful whether this is S. John's own conclusion or an addition made by his companions, perhaps the clergy of Ephesus, to whom he entrusted his Gospel, and who thus bear witness to its truth.

16 the eleven disciples. It is sometimes thought that others accompanied them, and that this may even be the appearance to more than five hundred brethren at once, which S. Paul alludes to (1 Cor. xv.), and some of these others may have been the doubters of v. 17. **the mountain.** Perhaps the Mount of Transfiguration, or more probably the same hill near Capernaum, where the Sermon on the Mount had been delivered.

they worshipped *him*; but some doubted. ¹⁸And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. ¹⁹Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: ²⁰teaching them to observe all

17 but some doubted. A doubt which was apparently removed by the nearer approach and speech of the Lord in v. 18. To have recorded this doubt is a proof of the Evangelist's sincerity.

18 All authority hath been given unto me. This is the fullest and most absolute statement of that sovereignty of the risen Lord over the universe, on which all Christian hope and labour and patience since have relied. As the Son of God He is essentially and eternally Lord of Creation. Here He seems to be speaking as the "Son of man" also. Human destiny has reached its perfection in Him. He reigns as man over heaven and earth (cp. Gen. i. 26-8, Ps. viii., Heb. ii. 5-9).

19 Go ye therefore. The apostolic commission, which embraces the whole world and the whole of time, has for its credentials this universal authority of Christ. **Therefore** is the link between the Lord on His throne and the missionary Church on earth.

make disciples. A continuation of Christ's work. The phrase implies a visible society, the Church, in which He is present, just as the original company of the disciples had been a society centring round Christ.

all the nations. Christianity is the universal and final religion—not for Western nations only, but for all.

baptizing them. To this passage the Church looks as the record of the institution of the great sacrament of Holy Baptism, "ordained by Christ Himself." It is not a mere repetition of Jewish baptisms, or of that administered by S. John Baptist, but a new thing in the world, bound up with a new and full revelation of the Godhead, and introducing those who receive it into communion with a visible Divine society.

into. The idea of "into" is of course "to bring into union with." It is by no means certain, however, that the R.V. is correct in substituting this word for the "in" which Church usage has sanctified.

the name. Cp. Num. vi. 22-7. In both passages "name" is singular, because God is one. Our Lord here definitely reveals the doctrine of the Trinity—the three personal existences, co-eternal and co-equal within the unity of the Godhead. It is inconceivable that a mere man or an impersonal influence could thus be associated on terms of equality under one "name" with the eternal Father. The very wording can only be explained by the Catholic doctrine of the Trinity (see "The Christian Doctrine of God" in *Lux Mundi*). UNR
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20 teaching them. The function of the apostles and their successors is not only to impart to mankind a definite revelation, the truths taught them by Christ Himself (cp. Rom. i. 5 and xvi. 25, 26), but to train their disciples in a Christian *life*, **to observe** what is commanded.

WHAT DECEPTION!

things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

The Ninth Appearance—at Jerusalem.

¹⁴And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. ¹⁵And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.

20 and lo, I am with you. This great promise is explained by the discourses of S. John xiii.-xvii. The personal presence of Christ with His people is brought about by the Comforter; and the pre-eminent means by which it is realised is the other great sacrament of the Church, the Holy Eucharist.

alway. Literally, "all the days." Every day brings its Eucharist and Christ's presence. "All the days" are numbered and known in the hidden wisdom of God.

the end of the world. Literally "the consummation of the age or Aeon." There is a definite purpose and progress in the course of this present age. It draws ever to its completion and the visible return of the Lord. S. Matthew does not record the Ascension, but these words sufficiently imply it.

14 And afterward. This appearance is recorded in the appendix to S. Mark's Gospel, which, though it appears to be a summary, written perhaps by some other hand, to complete the obviously incomplete account which breaks off at xvi. 8, has the full authority of the Church's use and sanction.

The disciples have returned to Jerusalem, and the Lord, appearing to them again, repeats the world-wide commission given them in Galilee, with some further promises.

15 preach the gospel. The Gospel = the good tidings, for which the world was waiting, of His life, and especially of His Resurrection (cp. 1 Cor. xv. 1-8). **The whole creation,** while it primarily, as we see from v. 16, refers to human beings, may be taken also in its fullest sense, for the Gospel of the Resurrection affects all created things. Its influence extends beyond human nature even now. Natural beauty has taken a new meaning, and the animals are recognised by Christians as having a share in Christ's love; while not only man, but in some sense all creation, has a redemption in Christ, and looks for a future consummation of glory (cp. Rom. viii. 19-23).

WHAT NEXT? IF THIS IS SO THEN HOW DOES

¹⁶He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. ¹⁷And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; ¹⁸they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

⁴⁹And behold, I sent forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

S. Luke
xxiv. 49.

16 He that believeth, etc. This is the universal law of salvation—belief in the Gospel and the acceptance of baptism as the entrance into the Christian society. The warning clauses of the Athanasian Creed are the Church's commentary upon this law laid down by Christ Himself.

he that disbelieveth, i.e. by a definite act of rejection of the Gospel message made by one who has heard it and felt its appeal. Cp., for an instance, Acts xiii. 45, 46. Nothing is revealed as to the ultimate fate of those who in this life have not heard the Gospel, or of those who through its imperfect presentation to them have by ignorance or misapprehension failed to grasp its meaning.

There is no mention of baptism in this second statement, for to disbelieve carries with it naturally the refusal of baptism, and in any case baptism without belief is of no value for salvation.

17 these signs. As a matter of history these signs were literally fulfilled to the first believers. Cp. Acts xvi. 16–18, for the casting out of devils; Acts ii., x., xix. 6, for the speaking with new tongues (also 1 Cor. xii., etc.), probably an ecstatic outpouring of praise to God, after a manner transcending man's natural faculties; Acts xxviii. 3–6, for the taking up of serpents; and Acts xxviii. 8, as well as many other places, for the laying of hands on the sick. The "gifts of healing" are mentioned in 1 Cor. xii., and in S. James v. 14, 15 there seems to be provision for their *permanent* exercise in the Church, in connection with the Sacraments of Penance and Unction. The Church's unbelief in this gift, and her failure to endeavour to use it, are largely responsible for the modern heresy called "Christian Science." For the drinking of poison unharmed, cp. Eusebius iii. 39, where the instance of Barsabas (Acts i. 23) is given.

In a wider sense all these signs have been preserved in the Church. The devils of temptation and sin are continually being cast out; men learn the new tongues of praise and thanksgiving and charity; evil in all its shapes is encountered and conquered without harming those who do battle with it; and the sick of soul are healed by the forgiveness and consolations of the Gospel, ministered by the Church.

49 clothed with power, i.e. with the promised Holy Ghost. His personality and gifts are spoken of in Scripture as clothing the Christian

The Tenth Appearance—at the Ascension.

⁶They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? ⁷And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. ⁸But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

S. Luke ⁵⁰And he led them out until *they were* over against
xxiv. 50-1. Bethany: and he lifted up his hands, and blessed
them. ⁵¹And it came to pass, while he blessed them,

like armour of defence, or robes of beauty. He is also spoken of by a different metaphor as dwelling in us, or even clothing Himself with us (cp. Judges vi. 34, marg. R.V.).

6 Lord, dost thou at this time restore the kingdom to Israel? The old imperfect conception of the temporal Messianic kingdom still lingers in their minds. They ask whether the Roman supremacy is now at last to be removed and the new empire of Israel established.

8 ye shall receive power. There is a contrast intended between this power sufficient for their own work as witnesses and missionaries, and the supreme authority of the Father, with whom the future rests.

ye shall be my witnesses. This verse describes beforehand the exact order in which the apostolic witness proceeded, as we see from the Acts. The first preaching was in Jerusalem itself (Acts i.-vii.). Then after the martyrdom of Stephen it extended to Judæa and Samaria (Acts viii., ix.). Caesarea and Antioch follow next, and then the journeys of S. Paul and others extend the circle into heathen regions, where there is still much territory to be occupied for Christ.

50 over against Bethany. Some spot on the Mount of Olives, opposite Bethany (cp. Acts i. 12), a region full of memories, the raising of Lazarus, the starting-point of the procession into Jerusalem on Palm Sunday, the place of retirement before the Passion. The traditional site is on the summit of the Mount, but it is more probable that it was in some more secluded spot, in view of Bethany, but not of Jerusalem.

blessed them. The last gesture of the Lord and His last words, unrecorded, but cherished by those who heard them, were those of benediction. The Ascension was not a farewell, but the beginning of a new era in humanity, with fuller blessings and hopes.

he parted from them, and was carried up into heaven,
 . . . ⁹and a cloud received him out of their sight. ¹⁰And while they were looking stedfastly into heaven as he went, behold, two men stood by them in white apparel; ¹¹which also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven. Acts i. 9-11.

⁵²And they worshipped him, and returned to Jerusalem with great joy. S. Luke xxiv. 52.

o UNTRUE THEY DID NOT KNOW IT THIS TIME THAT HE WAS THE CHRIST

The Conclusion of the Whole Matter.

³⁰Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: ³¹but

51 he parted from them. The words describing the Ascension are studiously reserved. They imply, however, both the will of the Father receiving His Son (he was **carried up**) and the will of the Son to return. He ascended by His own volition, for the laws of space and matter could present no obstacle; a higher law than that of gravitation is revealed; the laws of matter are now subject to those of spirit.

It is vain to argue against this description of the Ascension, that we have no right to suppose "heaven" is above our heads, or in any way to localise it. A Divine revelation given under conditions of space and time naturally accommodates itself to these human limitations of thought. The narrative simply describes what the apostles saw, and does not philosophise about it.

10 behold, two men stood by them in white apparel. Angelic beings had announced to men the Nativity and the Resurrection, so now they appear at the Ascension, and foretell the Second Advent.

11 in like manner. Cp. S. Matt. xxiv. 30. The Second Advent will, therefore, be visible, as was the Ascension; and He who returns will still be *man*, as well as God.

they worshipped him. Recognising Him as enthroned King of the Universe, and paying Him homage as His subjects.

with great joy. Not with the sorrow that a merely human departure of friend from friends would have naturally caused, but feeling a foretaste of the joy which the coming of the Holy Ghost would bring, and recognising, as He Himself had said, that His going away was expedient for them. As the angels had exhorted, they look forward to the future, rather than dwell on the past.

30 Many other signs. Not merely miracles, but acts which were significant of Divine truth. The Gospels are only partial and selected

S. John xx.
30, 31. these are written, that ye may believe that Jesus is the Christ, the Son of God ; and that believing ye may have life in his name.

records. Other actions and words of the Lord would be preserved in His Church, which is the treasure-house of His teaching. Cp. Acts i. 3, " speaking the things pertaining to the kingdom of God." Evidence of such things can be seen, e.g., in Acts viii., the laying on of hands upon the baptized (the origin of Confirmation), which the apostles perform evidently as those who had received definite instructions to do so. The continuous tradition of the universal Church supplements and explains the Gospel record.

31 these are written, that ye may believe. Cp. S. Luke i. 1-4. The written Gospels are addressed primarily to those who have already received Christian instruction, and are intended not so much to originate faith, as to establish and instruct an already existing faith.

that Jesus is the Christ, the Son of God, i.e. the historic person Jesus is (1) the Messiah, the anointed King of humanity, for whom the Divine teaching in the O.T. had prepared Israel, and through Israel mankind generally ; (2) the Son of God, co-eternal and co-equal with the Father, the personal Word, united permanently with human nature through His birth of the Virgin.

life in his name. Eternal life for soul and body through union with Him by faith. The " name " of Jesus implies not only the revelation of what He is, but the communication of Himself through the Sacraments to those who believe.

And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

S. JOHN xxi. 25.

SUPPLEMENTARY NOTES

1. **The Rule of Rome.**—The first relations between the Jews and Rome belong to the time of the heroic struggles of the Maccabees against the persecuting Greek kings of Syria. Judas Maccabaeus, the deliverer of his nation and the restorer of the Temple (died in 161 B.C.), is said (1 Macc. viii.) to have obtained a treaty from the Roman Senate promising protection against the Syrians. Simon Maccabaeus (ruled 142–135 B.C.) also obtained a treaty which recognised Jewish independence. The Romans continued this general protection until the later years of the Maccabean or Hasmonaeen dynasty, when Syria was reduced to a Roman province. By this time the great Idumaeen family founded by Antipater, the father of Herod the Great, was rising to power and gaining the ear of Rome. Antipater's intrigues brought about the siege and taking of Jerusalem by Pompey in 63 B.C. Herod the Great obtained in 40 from the Senate the title "King of the Jews," and succeeded in gaining possession of his kingdom in 37, overthrowing the last remains of the Maccabean dynasty. He reigned by favour of Rome till 4 B.C. At his death his kingdom was divided among his sons. The appeal of the Jews to Rome against Archelaus, one of these, led, in 6 A.D., to the reduction of Judaea and Samaria to the position of tributaries to Rome, annexed to the Roman province of Syria.

The provinces of the Empire were divided into two classes. The older and the quieter provinces were governed by ex-magistrates, pro-consuls, and propraetors, and were supposed to be under the rule of the Senate, while the more recently acquired or more difficult provinces were directly under the Emperor, and

were governed by a *legatus* or a *procurator*. Judaea belonged to the latter class, and was governed by a *procurator*, who was practically a military ruler, and responsible only to his master the Emperor. He resided as a rule at Caesarea, though on special occasions like the Passover he came to Jerusalem. He had at his disposal a military force of some 3000 legionaries.

2. Taxation and the Publicans.—The chief imperial taxes which had to be paid to Rome by the inhabitants of Judaea and Samaria were the *tributum capitis*, a poll-tax of a *denarius* for every individual, whether bond or free, from the age of fourteen (twelve in the case of women) to sixty-five, and the *tributum soli*, or land-tax, said to amount to ten per cent on grain, and twenty per cent on wine and fruit. The former tax, a direct one, which touched all alike, was peculiarly irritating to the Jews, as a continual reminder that they were in the position of a conquered country. Its first imposition in 6 A.D. had led to the revolt headed by "Judas of Galilee." The taxes of the Roman provinces were as a rule put up to auction at Rome and the highest bidders had the privilege of collecting them and making what profit they could on the collection. These "farmers" of taxes were known as *publicani*. Julius Caesar had, however, granted the Jews exemption from this method; and the imperial taxes would in Judaea and Samaria be collected directly, as it seems, by the officials of the procurator. Galilee and the other "tetrarchies" probably had their own systems of taxation, and the tetrarchs paid a fixed tribute to Rome.

The "publicans" of the Gospels, therefore, were not the farmers of the imperial taxes. They may in some cases have been the officials of the procurator who collected them, e.g. Zacchaeus of Judaea; but for the most part they were probably individuals who had bought from the provincial governors the right to collect the various *tolls* and *custom-duties*, and make what they could out of their bargain. These imposts were of a very varied nature, and were, of course, unpopular in the extreme. Matthew, or Levi, was no doubt a collector of the dues on the ships plying on the sea of Galilee, and on the fisheries. The unpopularity of the calling, and the obvious temptations it afforded to extortion and petty annoyance, would tend to make the publican what he was evidently assumed to be, an associate of "sinners" and of the worst classes.

3. The Scribes.—"Scribe," "lawyer," "doctor," "teacher of the Law" are titles applied in the New Testament to individuals belonging to one and the same class. To understand their prominence in the Gospels, the evident contrast between their teaching and Christ's, their antagonism to Him, and His denunciations of them, requires some survey of Jewish history for several preceding centuries. Before the Captivity the priests were the authorised interpreters of "the Law," whether by this we understand the written books of Moses, as we know them; or the traditional teaching, whether written, or resting on precedent and custom, which existed in Israel under the name of the great Lawgiver.

The bitter experiences of the Captivity (597-536) and the feeling that neglect of Divine revelation had been the cause of them gave a new prominence and value to the work of Moses, and after the Return, especially as the succession of "prophets" ceased, the Law as codified by Ezra, and promulgated by Nehemiah, became the supreme guide of the national life. It is easy, therefore, to understand how a class of professional students and expounders of the Law grew up in Israel (there are traces of it even before the Captivity—Jer. viii. 8), a class quite distinct from the priesthood, which gained an immense influence, and became practical ruler of the religion and the thought of Israel. A further impetus to the ascendancy of these "scribes" was given by the struggle of the faithful in the second century B.C. against the hellenism of the Syrian kings (who attempted even to destroy all the copies of the Law); and the scribes naturally became allied closely with the *Chasidim*, the party of loyalty to the Law, and with their successors the Pharisees.

The ruling idea of the scribes was that the Law of Moses supplied a complete guide to the whole conduct of life. Out of its precepts they elaborated answers to every moral and religious problem, practical or speculative. In doing this, however, they made the Divine Word into an inconceivable burden on men's consciences, not only by the minute formalism which they insisted on, but also by their well-meant endeavours to put "a fence round the Law," i.e. to protect it, by forbidding everything which, as they thought, might lead to the smallest infringement of it. Worse features still in this domination of the scribes, in our Lord's time, were (1) the substitution of a formal legal righteousness, which consisted in scrupulously performing a multitude of

precepts, for the great ideals of humility, justice, charity, and communion with God, which underlay the Law, and which the prophets had clearly proclaimed; (2) the hypocrisy which invented various artifices by which the plain meaning of the Law could be evaded, e.g. in suggesting excuses for divorce, for breaking one's word and oath, for refusing to succour one's parents; (3) the still more flagrant hypocrisy which, under the garb of a punctilious orthodoxy, condoned or concealed crimes of impurity, cruelty, extortion, and which made religion and revelation into the servants of the pride and self-advancement of their teachers.

Our Lord's teaching recalled men to the true and eternal principles of the religion of the Old Testament. His hearers recognised it at once as bearing the stamp of "authority"; it was no mere elaboration of what was established and traditional. And while He allowed the right of the scribes to obedience, as sitting "in Moses' seat," He did not scruple to denounce their errors and to warn men against their hypocrisy. They felt themselves not only refuted, but humiliated, and in danger of losing their ancient supremacy. Their desire for revenge led them even into alliances with their opponents, with the Sadducees and the Herodians.

HYPERCRISTIC AND ORTHODOX

4. The Messianic Hope in Our Lord's time. 4-Christians are accus-
tomed, under the teaching of the New Testament and the Church, to trace a vivid portrait of the Messiah as Prophet, Priest, and King in the Old Testament. They not only recognise His personal advent as directly foretold in such passages as Isa. vii. and ix., and the spiritual beauties of His kingdom of righteousness and peace in Isa. xi. and xxxii., but they also believe that the pictures of struggle and suffering and victory that crowd the canvas of the Psalter are by Divine purpose "fulfilled" in Him, and that the sacrifices and ritual and even the historical events of the Old Testament are pre-ordained "types" of Him. The descriptions also of "the servant of the Lord" in the later chapters of Isaiah—whether it is understood that the prophet meant them as pictures of the ideal Israel made perfect by sufferings, or that his illuminated vision really caught glimpses of Bethlehem and Calvary and Olivet through the mist of years—these have gained complete possession of the Christian mind and conscience, as prophetic of Christ, as the word of the Holy ~~SPIRIT~~ "Who spake by the prophets."

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It is remarkable, in the face of all this, to see how dim and indistinct became the hope of the Messiah and His kingdom in the post-Captivity period. The Apocrypha, with the possible exception of the Book of Wisdom, contributes scarcely anything to the Messianic portrait and for the most part seems to ignore it. 999 SEE BELOW

A change comes, however, with the great Maccabaeian struggle. The Book of Daniel, whenever actually written, then gained possession of the mind of Israel. The last century and a half before Christ became increasingly full of Messianic expectations, and the hope of the establishment of the "kingdom of heaven."

It is clear, however, from the Gospels that while a few of the more spiritually minded, e.g. Simeon, had read the prophecies in their true sense, and were prepared to welcome a humble and even a suffering Messiah—the attitude of the average Jew, even of sincere seekers after truth, as were the first disciples of Christ, was very different. It was expected that the Messiah would be mysteriously born, that he would establish a temporal sovereignty at Jerusalem, that his kingdom would be inaugurated by signs and miracles and the actual return of Elijah from heaven, that he would miraculously overthrow the Roman Empire, and subjugate all the Gentiles, that scattered Israel would be gathered together, and the faithful dead would rise again. The Sadducees, indeed, cared little for these visionary and fantastic hopes, but they had a firm hold on the popular mind. This Messianic ideal, though picturesque and full of Old Testament colouring, was on a strangely lower level than the teaching of the prophets. It was marked by national pride and exclusiveness, and contemplated the glorification of the Jew and the humiliation of the Gentile, instead of the brotherhood of nations and the evangelising of the world through Israel which Isaiah or Zechariah had looked forward to.

Besides the influence of the Book of Daniel, interpreted in a one-sided and realistic fashion, a number of apocryphal and apocalyptic books which were current in this last period of Jewish history, had much to do with the re-awakened Messianic hope, imperfect though it was. Such were the *Jewish Sibylline Oracles* written about 140 B.C. in hexameter verse, which foretell a Messianic kingdom; the *Psalter of Solomon*, 40-30 B.C., which speaks of the Messiah as a king of the line of David; and the *Book of Similitudes* bearing the name of *Enoch*, about the same

date or a little earlier. This last book had a wide influence: it clearly assumes the pre-existence of the Messiah, and speaks of Him as 'the Son of Man,' in allusion to Dan. vii.

It was one of the great works of our Lord to correct one-sided and erroneous interpretations of prophecy and to point men to the true meaning of the Old Testament. His references, especially after His Resurrection, to the prophecies of a suffering Messiah are to be noticed. They bring out an aspect of prophecy which popular Judaism ignored or misunderstood, but which is unspeakably precious to the Christian.

5. **Chronology.**—The dates given in this book for the life of Christ are those which have perhaps been most generally adopted. They cannot however be regarded as certain. There is now a consensus among the most modern authorities to place the Crucifixion in 29 A.D., in which case the Passovers of the Ministry would be in 27, 28 and 29 A.D. But opinions still differ considerably as to the date of the Nativity, which is placed variously from 3 to 7 B.C. See Prof. Ramsay, *Was Christ born at Bethlehem?*; Hastings, *Dictionary of the Bible*, "Chronology"; and *Dictionary of Christ and the Gospels*, "Dates," also Murray's *Bible Dictionary*, "Star."

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